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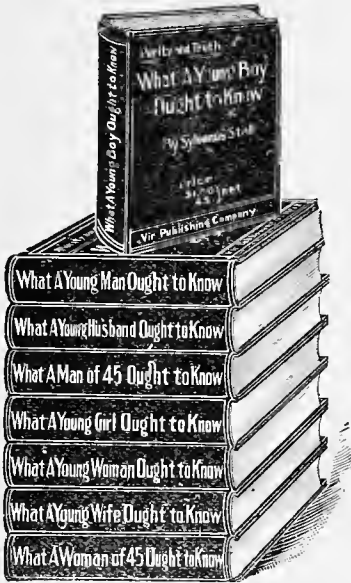
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For Putting Up Fruit

MRS. TOMILSON: "Mrs. Franklin, the fruit you put up last season was the most inviting to look at, and the richest tasting of any bottled fruit I ever ate. And you say it all kept splendidly. Tell me the secret, if you will."

MRS. FRANKLIN: "Oh, you dear inquisitive! But I will tell you. It's this: Last year, I read an advertisement which advised the use of Utah-Idaho—the home sugar—for putting up fruit. So I decided to use it instead of imported sugar. And the result!—well, I appreciate your compliment. It was Utah-Idaho Sugar that won it for me."

MRS. TOMILSON: "That is most interesting. This year, I shall use Utah-Idaho sugar. I shall also advise my friends to put up their fruit with—"



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**Who Does Not Read The
SATURDAY NEWS?**

Freedom's Natal Day

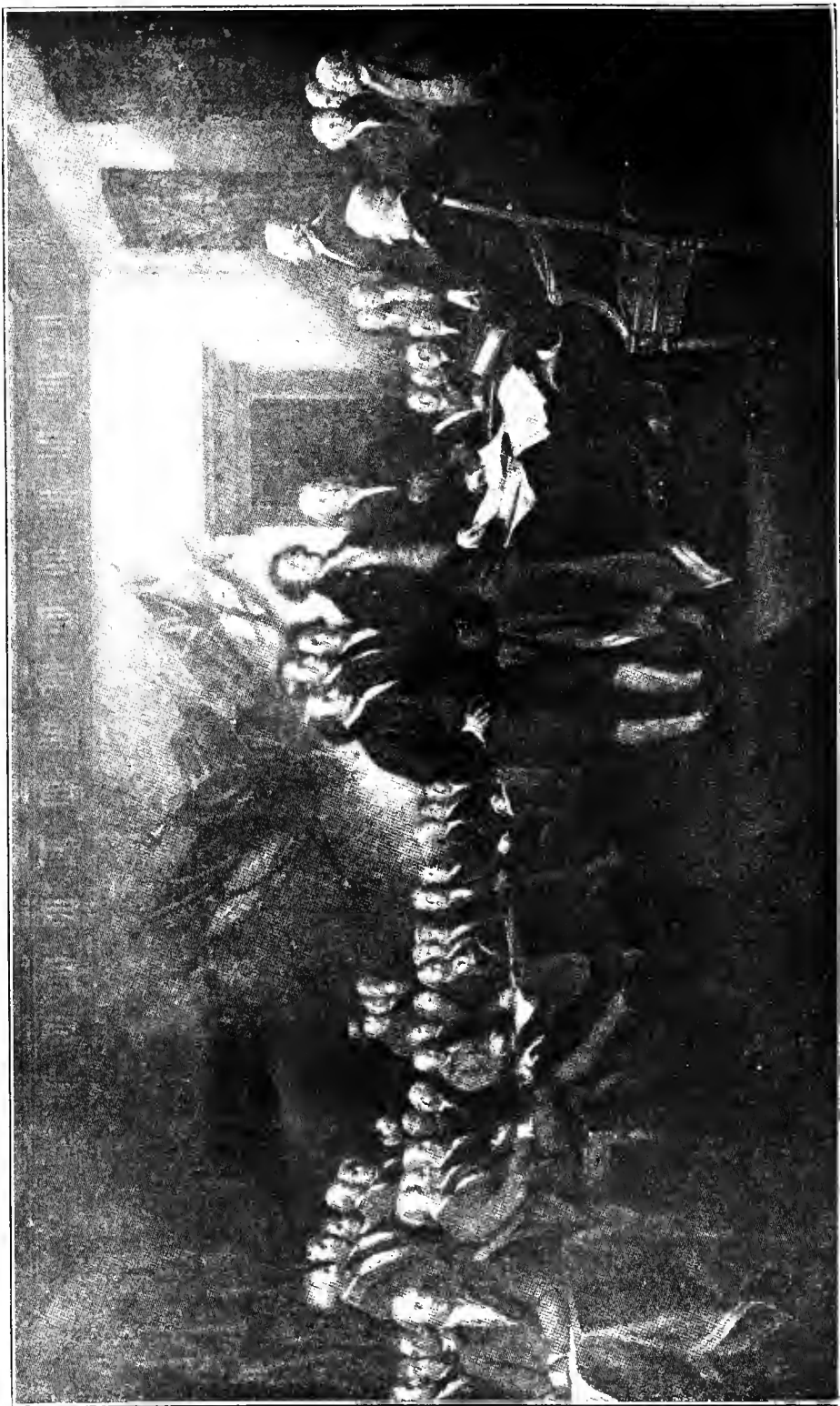
By Amy Carroll.

Lo! from the eastern sky,
 Red tinged by the blush of morn,
Aurora, majestic arrayed,
 Ushers the day new born.
Now from her calm repose
 To glory is wakened the earth,
Responsive to every chord
 That's telling of Freedom's birth.

Hark! the quiet is broken,
 Vibrant with music the air;
Strains of songs patriotic
 Come from the everywhere.
Cheers from thousands of throats,
 Loyalty holding full sway,
Every voice is attuned
 To celebrate Liberty's Day.

See! from every tower
 Glory unfurls to our view;
Red, for the valor of patriots,
 Inspiring courage anew.
White for purity, shield,
 Symbol of virtue's bright way;
Blue for the standard of truth,
 And all for Liberty's Day.

Sons of America's soil,
 Daughters of blest, favored land,
To the cause of our freedom won,
 Firmly, valiantly stand,
Union ever our watchword,
 Right forever our sway;
Our lives for our country always,
 To maintain Liberty's Day.



SIGNING THE DECLARATION OF INDEPENDENCE.



ORGAN OF THE DESERET SUNDAY SCHOOL UNION

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No. 7.

The Charm of the Yellowstone.

By Claude T. Barnes.

(Co-author of "Western Natural Resources," "Forest Groves and Canyon Streams," etc.)

When sultry summer days fill us with a longing for the coolness of a canyon retreat, for the pure, bracing air of sweet-smelling forests, for seclusion and quietude, why not hie ourselves away to a place that combines the beautiful and wild of nature with the wondrous and grand, to that incomparable park, the Yellowstone? Have we not, time and again, heard of its labyrinth of natural wonders: of its stupendous, snow-mantled peaks; its mighty, roaring falls; sparkling cascades; deep, precipitous, painted gorges; its awe-inspiring geysers; strange, boiling, mud-springs; its thousands of unfrightened, wild animals; stretches of picturesque woodlands; cliffs of dizzy height; beautifully colored springs and weird geological formations? We have heard; but we must see to understand, for a great part of the wonderful phenomena of this immense park are ineffable if not indescribable.

Almost as incredible as the wonders of the park itself is the fact that for over sixty years people steadfastly refused to believe that these marvels existed. About a hundred years ago John Colter of the Lewis and Clark expedition traversed alone the region of the park, the first white man to set foot upon it. Few believed either his weird tales or the reports of native Indians. We hear no more until "Jim" Bridger ventured there about 1840; but "Jim" had always been a great story teller hence his descriptions of what he had seen attracted much interest but little credence.

The first printed account of the park appeared in an obscure, little Latter-day Saint publication, the "Wasp," in 1842, in Nauvoo; the description was accurate but little attention was given it. Capt. W. F. Reynolds was ordered to explore the place in 1859, but still the region remained practically unknown. Finally,

however, in 1870, a semi-official expedition led by Henry D. Washburn, surveyor general of Montana, and Lieutenant Gustavus C. Doane of the U. S. Cavalry entered the region of boiling geysers and suddenly made the park widely known. Congress was not slow to act when at last convinced,

side groves of pine, balsam, fir, spruce, cedar, and poplar appear areas of dazzling white sinter, cooled and evaporated from the silica in solution in the springs and geysers. Many of the springs are filled with sulphur, iron, alum, and other materials in solution which here and there stain the pure



GREAT FALLS AND POINT LOOKOUT.

and on March 1, 1872, the entire area was reserved from settlement, and dedicated as "a public park or pleasure ground for the benefit and enjoyment of the people." It takes a rectangle out of the Northwest corner of Wyoming, 62 miles north and south and 54 miles East and West, a total area of about 3,350 square miles.

Throughout the park the scenery is pleasing and full of color. Here is the rich green of the evergreen forests and there the pale green of chokecherries, gooseberries, buffalo berries, and currants along the streams. Be-

white sinter into colors of brilliant variegation. The matchless beauty of the tints and hues of some of the pools is a matter of constant surprise.

Near the north end of the park there is a group of about seventy active springs known as the Mammoth Hot Springs which hold carbonate of lime in solution. Here appears a series of broad, flat, concentric terraces about three hundred feet in height. The water that trickles over the rims of the pools and basins of the upper terraces is a transparent blue, while the network of fibrous algae in the formation



FISHING ON UPPER SNAKE.

itself gives the whole a wonderful variety of color. There are nearly four thousand hot springs in the entire plateau.

The Mammoth Paint Pots are in the lower Geyser Basin; a group of mud springs with colors varying according to the mineral ingredients in the steam which not only colors the mud but also

forms it into imitative figures. Near the center of the park is Mud Caldron, a circular crater about forty feet deep with boiling mud at the bottom.

To understand the real marvels of the park, the geysers, we must review briefly its geological history. The central portion of the park comprises an area of about 2,000 square miles of un-



CRATER OF MUD VOLCANO.

dulating volcanic plateau; and this is almost surrounded by high mountain ranges. It is said that in the production of these ranges and plateau there was at the close of the Cretaceous period, an upheaval of the earth's substance to form a mountain rim and a depressed basin. In the Tertiary period there were two enormous outpourings of volcanic material, andesitic and then rhyolitic lava, which nearly half filled the basin, converting it into a plateau and breaking up the moun-

tiful, wondrous stream continues a minute, perhaps an hour, then subsides and recedes into its grumbling, hissing, steaming cauldron. Sometimes the wind floats the spray long distances away; at other times the cone is perfect and the water falls where it rises. The charm of the scene when the sun's rays glisten the myriad of facets with jeweled iridescence, or better when the moon gleams softly through the tower of water and steam, can well be imagined. A searchlight throwing



GRAND GEYSER.

tain rim. Mt. Sheridan and Mt. Washburn were centers of great volcanic activity; but these have long since become extinct and the diminished energy now manifests itself in the form of hot springs and geysers.

Geysers are among the most startling phenomena of nature; there is a preliminary roar and then suddenly a tower of scalding water is lifted 200 feet or more into the air. The beau-

tiful, wondrous stream continues a minute, perhaps an hour, then subsides and recedes into its grumbling, hissing, steaming cauldron. Sometimes the wind floats the spray long distances away; at other times the cone is perfect and the water falls where it rises.

The charm of the scene when the sun's rays glisten the myriad of facets with jeweled iridescence, or better when the moon gleams softly through the tower of water and steam, can well be imagined. A searchlight throwing

The Giant geyser of the Upper Basin is nearly as large; for ninety minutes at a time it sends forth a column of water 250 feet high every seven to twelve days. Old Faithful's play, 150 feet high for four minutes, occurs at intervals of from 65 to 75 minutes. The Grand, 200 feet high, shoots at intervals of from two to twenty days, while the Jewel, 40 feet high, plays regularly every five minutes. There are about a hundred fine geysers in the four basins of the park and countless little ones, the whole making the earth tremble and rumble beneath. One is always sure of seeing some of the finest in action.

The wild life of the park is likewise a wonderful sight. No guns are permitted; hence elk, deer, antelope, mountain sheep, bears, porcupines, coyotes, squirrels, gophers, woodchucks, moose and beavers, all ramble about unmolested. Nowhere else in the world may one see large herds of antelope grazing, for though these lit-

tle animals once numbered into the millions over the western prairies, only a remnant is left now. Black and grizzly bears are so common in the park that in the evening they gather at the hotels to eat garbage and do not hesitate to enter the tents of campers and help themselves. Very rarely is it that the park authorities are compelled to kill one that gets morose and dangerous; but as nearly every bear is known the culprit is readily despatched. The only wild buffaloes existing roam at will in the park.

The altitude of the park, 8,000 feet, keeps out much bird life that might otherwise be expected; but the observer will find robins, bluebirds, warblers, chickadees, finches, vireos, wrens, yellow headed blackbirds, nutcrackers, nut hatches, meadowlarks, sparrows, woodpeckers, swifts, kingbirds, jays, golden eagles, bald eagles, hawks, owls, geese, ducks, cranes, pelicans, and grulls.

Much of the charm of the park comes



CRATER—OBLONG GEYSER.

from its rustic inns and quaint stage coaches. The drivers are usually young men of splendid education who spend each summer in the park and are of course informed on all its attractions. There are two approaches to the park, one by way of Gardiner, Montana, and the other by way of the Oregon Short Line railroad from Salt Lake City, Ogden, Pocatello and Idaho Falls to Yellowstone station, the terminus at the park entrance.

Thus one may take a Pullman at Salt Lake City in the evening and find himself at the park at 7 a. m. next morning, the return likewise being made during the nighttime. The delightful sensation one feels after having gone to sleep in a smoky city, when one awakens at about 5 a. m. with his lungs full of crisp, cold air and the scene from the car window being one delightful stretch of untouched mountain forest after another, must be experienced—it cannot be described.

If perchance you just want a sojourn

in the woods for a week or so with fishing, hunting and freedom, then buy your ticket to the park (on July 2, 3, 17, 23, 24, 31, August 14, 28, September 11 and 25, I am informed the round trip ticket from Salt Lake costs but \$15.45) and get off the train, say at Trude or Big Springs, a few miles south of Yellowstone. Here the fishing cannot be excelled. It looks from the accompanying picture that my companion and I were standing in a mere brook; but it is the Upper Snake river over a hundred yards wide. It is waist deep and like a mirror always. From ten to fifteen beautiful trout averaging a pound and a half each is a fair morning's catch.

I might go on and tell of the moose that now and again you encounter eating lilies out of the stream, of the bears and the vast forests where one may ramble at will with the gun, and of many more of the attractions of these places just outside the park; but you must see for yourself.

The Pathfinders.

By Grace Ingles Frost.

'Tis they who build the highways thro' mountains grim and hoar,
'Tis they extend dominion by labor, not by war.
'Tis their determined feet have e'er smoothed for man the road,
'Tis their unswerving zeal that e'er lifts the heavy load;
Their's the hand that sows the seed by independence bred,
And they who o'er the sage brush plain the smile of harvest shed.

I think, as o'er this peaceful vale mine eyes delight to roam,
Of those who were the first to call this mountain fastness home;
Who wrestled with the beasts of prey and with the barren sod,
To gain a meager sustenance, and left the rest to God.
Did Sparta 'mong her hosts of eld sublimer courage see,
Than that of the heroic band which made for you and me,
A path unto the mighty west and made it glad with song,
E'en tho' beside them all the way walked want and death along?

Emma Lucy Gates.

An Artist to Whom the War Proved a Blessing in Disguise.

By Horace G. Whitney.

The amusement season of 1915, the world over, has been described as a graveyard of blasted hopes. From the grand opera houses of London, Paris and New York, down to the vaudeville and "movie" concerns of the smallest cities in the country, the devastation brought on by the war, has been something unparalleled in history.

New York, particularly, has been the

the country was so depressed, had the effect of glutting the amusement market, and never before in the history of New York were so many artists out of employment, so many enterprises in distress, and so many amusement houses closed, as during the theatrical season which has just been ended.

The Utah artist, Emma Lucy Gates, was among those whom the waves of adversity rolled back to America's shores. She was about to enter upon her fifth European season in Grand Opera, when the war broke out; she was in England bound for Cassel, Germany, to continue her successful engagement in the Royal Opera House, when England and Germany opened hostilities. Every professional avenue was thus closed to her, and Miss Gates decided to seek her fortune in her own country.

That the Utah singer should have been one of the very few musical artists whose barks rode successfully over the storms, is a matter of congratulation, both to herself and her friends, and it forms a decided tribute to her gifts as an artist. Indeed, her record of achievements in New York the past winter, may be said to have been absolutely unique. Reaching that city late in the fall after bookings for the season had been closed, she obtained a hearing from one of the leading managerial firms of the country, Foster & David, signed a contract with them for two years, and when she had once been heard in public, made so undoubted an impression that she was booked for a long list of concerts and recitals which extended through the winter, her remuneration equaling or exceeding that paid to artists who held fixed positions. Best of all, she never sang anywhere that she was not of-



EMMA LUCY GATES
As a Baby.

center of paralyzed theatrical and musical industries. The rush of actors, singers, teachers and artists of every other class from the great cities of Europe, to the American metropolis, at a time when the general business of

ferred a return engagement, either during the current season or that to follow.

Miss Gates' experience in securing her New York opportunity, in forcing



EMMA LUCY GATES
At fifteen years of age.

from the obdurate fates the one chance which she felt was all she needed to make her footing secure—illustrates afresh something of the trials that beset our struggling artists, and gives at the same time an insight into the dominant traits of her character, unending faith, pluck, patience and the ability to do a Trojan-like amount of hard work.

She left Utah in July, 1914, full of hope and enthusiasm for the season that lay ahead, when she was to take up the career already so brilliantly opened in Germany, that of prima donna in the Kaiser's own opera house in Cassel, one of the best appointed, and one kept up to the most artistic standards of any in Europe. She paused for a few days in London, there to sing for the managers of the Covent

Garden Opera, where arrangements had almost been closed for her to appear as "guest" next year, when like a thunder-clap, came the war between England and Germany. Returning to New York, she determined to make one supreme effort there before giving up and coming back home. It happened that during the homeward voyage, she had taken part in a concert aboard ship given for charity the night before landing. A gentleman who heard her sing, was struck with her voice, and advised her to call at the office of "Musical America," the great musical authority of the country, and request their advice as to the course she



EMMA LUCY GATES
Violetta, First Act of "La Traviata."

should follow. She adopted this counsel; was courteously received by Mr. Arthur Judson, one of the heads of the paper, and the addresses of several responsible managers and agents were

furnished her. She called on each, only to receive the same response everywhere—books all full, season's arrangements all closed, market flooded with European artists, etc.

Not daunted, the singer called again on Mr. Judson for more addresses. He recommended Foster & David. She met Mr. David of this firm, told him her story, and asked him to allow her

first feeling of defeat she had ever known. She said she sat in the little flat she was sharing with some friends, Mr. and Mrs. E. P. Kimball, who like her, had been driven from Europe by the war, (Mr. Kimball is assistant organist of the Salt Lake tabernacle, and had been studying in Berlin) and was in a mood either to laugh or cry, or do both. Reflecting on her situation she said: "Here I am, a singer with years' experience, with four successful seasons as a Royal Opera singer in the principal cities of Europe behind me, young, willing to work, and unable to get a New York manager even to let me run a scale for him. Shall I try light opera or vaudeville, which I have always detested, or shall I go back to Utah, and hang out a sign as teacher?"

She was ruminating in this fashion when the telephone rang, and the voice of Mr. David saluted her from the other end of the wire.

Here let Mr. David take up the narrative. He related the circumstance to the writer a few weeks ago in New York.

"One day," he said, "I got to thinking about the girl from Utah who had called on me with a letter from 'Musical America,' and asked me to allow her to sing me a song, and I thought to myself, did I do right to turn her down? She had left a certain impression on me by her earnestness, her directness and her unaffected western manner, and I said to myself, that girl is either a genius or a fraud; I'm curious to know which, and I'll give her a chance. So I rang her up on the telephone, and asked her how soon she could run down and see me."

Miss Gates resumes (a la Wilkie Collins): "As soon as I heard Mr. David's voice, I said to Ed. [Prof. Kimball], 'I'm going to have a chance; sure enough, for Mr. David said, 'How soon can you come down to the office?' I answered, 'In half an hour!' He said, 'All right, have you an accompanist?' I replied, 'one of the best in New York, and he said, 'Bring him



EMMA LUCY GATES
Oscar in "The Masked Ball."

to sing for him. He was courteous, but firm. "My dear young lady," he said, "you might have the voice of a Melba or a Tetrassini, but you would have no chance in New York this year. Go back to your mountains, wait till the war is over and then come and see me."

The Utah girl has often confessed that the period following her interview with Mr. David, brought to her the

along.' I threw half a dozen pieces of music into my roll and Ed. and I took the subway for Mr. David's office. He had two or three friends with him, and we adjourned to a hall near by. I went to the platform, Ed. opened the piano, Mr. David and his friends retired to the rear end of the hall, and with my heart beating like a trip hammer, I began my song. You know the rest."

Mr. David's own words were: "Little Gates had not sung half a dozen bars when I knew I had discovered the star I had been waiting for. My friends, (and they were all keen judges), were as excited as I was, and they agreed with me that I ought to have been kicked for running the risk of losing her so nearly as I had done. Before we left the hall, I had signed a contract with her for one year, with an option of a second. She did not care to sign for a longer term."

Under the enterprising management of Foster & David, Miss Gates obtained an early New York hearing; her success was immediate, and the story of her engagements with such standard organizations as the Mendelssohn and Rubinstein clubs of New York, the Rubinstein Club of Washington, D. C., and her creation of the role, "Undine" in Harriet Ware's new one act opera or tone poem of that name, has often been narrated in the daily press. She sang in all twenty-six times in New York and near by cities and the critics everywhere acclaimed her as a coloratura soprano of the highest accomplishments and the most undoubted natural gifts. The critic of the New York World, speaking of her appearance with the Rubinstein Club at the Waldorf-Astoria, said that Miss Gates gave an exhibition of coloratura singing, "the like of which has not been heard in New York for a long time." "Musical America's" opinion was, "In two arias and two songs Lucy Gates again gave a demonstration of coloratura singing such as New York has not

heard in many seasons. Miss Gates' voice is one of beautiful quality and the technical feats which she essays are done so easily and artistically that it is not surprising that her audiences grow most enthusiastic."



EMMA LUCY GATES
Filina, in "Mignon."

On another occasion Musical America said: "But Miss Gates is more than a finished exponent of coloratura; she is an artist to her finger tips in all

that concerns elegance of delivery, thoroughness of understanding and intellectual grasp."

Among her other interesting experiences of the winter were the invitations she received to sing for the manager of the Metropolitan Opera House, Gatti Cazaza, and Mr. Campanini, the manager of the Chicago Opera Company. For the former she



EMMA LUCY GATES
Sophie, in "Rosenkavalier."

sang on the great stage of the Metropolitan, and although as large again as the Royal in Berlin she said it did not seem nearly so vast as our own tabernacle. Both men offered her an engagement on the spot. She chose the Chicago offer as the better one, and her managers are now negotiating with Campanini for several appearances as "guest" in Lucia, Gilda and Lakme. The engagement at the Metropolitan, would have meant singing roles not suited to her voice as the coloratura parts for next season were

already being assigned; so she preferred to defer that, and place it among her dreams of the future.

Her career of success continued up to the close of the spring season of 1915, when she returned to Utah for a summer vacation. Her visit to her home, however, will afford her but little opportunity for recreation. During May and June she filled several highly successful engagement in Salt Lake and many other Utah cities. Her appearance at the Salt Lake Theatre, when she gave an act from "Rigoletto" assisted by local talent, with her brother Prof. B. Cecil Gates as director, was an ovation. In July she will go to the Pacific Coast as soloist with the Ogden tabernacle choir, singing in San Francisco, San Diego and Los Angeles; in the two cities first named, Miss Gates, the choir and Prof. McClellan, will appear under the auspices of the expositions being held there. The salary she will receive for this tour is undoubtedly the highest ever paid a Utah musician for a similar number of appearances. In the fall she will return to New York where her managers are already booking her for what promises to be a busy season for 1915-16.

Should her present plans materialize, Miss Gates will organize a local company and give a complete presentation of grand opera just prior to her departure for the east. This will be during the October fair and conference; if she can secure the support necessary, she has a wide range of works to choose from, as during her four years at the Royal Opera in Berlin and Cassel, she sang the leading roles in such operas as "La Traviata," (her favorite) "Rigoletto," "Mignon," "Tales of Hoffman," "Rosenkavalier," "The Magic Flute," "Manon," "Merry Wives of Windsor," Mozart's "The Abduction from the Seralgio," "The Barber of Seville," and "Der Freischutz" as well as several operas of the lighter school.

It is worth noting that the operatic



EMMA LUCY GATES
Rosine, in "Barber of Seville."

experience she obtained at home with the amateur organization known as the Salt Lake Opera Company, assisted her in obtaining a hearing in Berlin. She sang at the Salt Lake Theatre in the "Jolly Musketeers," and "The Wedding Day," with such amateurs as George D. Pyper, John D. Spencer, H. S. Goddard, Luella Ferrin, Fred Graham, Emma Ramsey Morris, H. W. Dougall, and others, under the management of the writer. Later she sang with the same company in one act of "Martha." After several years' study in Berlin she applied for an engagement at the Royal Opera House, and her voice, appearance and German accent had all passed muster; the only question remaining was, "Have you had operatic experience?" for the stage of the Berlin Royal Opera affords no testing ground for amateurs. "Yes,"

she boldly replied, "I have sung in several operas in America." That was sufficient. She was given her opportunity as "guest" and on the night of April 17, 1909, she made her bow to the Berlin public as Aenchen in "Der Freischütz." The writer and family were present at this event. Her success was pronounced, and a few nights later she appeared as Filina in "Mignon," her rendition of the famous and difficult "Polonaise," drawing storms of applause from audiences renowned as the most exacting of any in Europe. She sang the part 25 times during her connection with the Royal. After two years in Berlin she was transferred to another of the Kaiser's opera houses in Cassel, where she sang the leading parts exclusively in a wide range of operas, tragic, classic and popular. She became a strong favorite with the people of Cassel, and her engagement for her third season, which was interrupted by the war, was at the largest salary she had ever contracted for, since she became a professional artist.*

No sketch of Emma Lucy Gates would do her full justice, if it omitted some mention of the fact that her private life, of which the public has little or no knowledge, is just as earnest and ideal (strenuous and intense, might be better words) as her professional and artistic life. The granddaughter of that famous pioneer Presi-

*Soon after she returned to New York from London, in the fall of 1914, Miss Gates received a "summons" from the management of the Royal Opera House, in Cassel, commanding her to return and fulfill the remainder of her engagement, but notifying her that owing to the outbreak of the war she would have to accept half pay. She returned a polite but positive refusal reminding the management that a clause in her contract provided that in case of war, it became null and void. This circumstance became known to the New York press (doubtless her managers made no industrious effort to conceal it) and several enterprising journals told the story with flaring headlines, describing how "an American Singer Defies the Kaiser."



EMMA LUCY GATES

Violetta, in Last Act of "La Traviata."

dent Brigham Young, she is said not only to resemble him in features, but to have inherited many of his qualities, notably his unwavering faith, his personal magnetism and his ability to make and hold friends. Her loyalty to her religion, to Utah and to her family and her friends, were always her dominating characteristics. She was baptized on her 8th birthday in the Pacific Ocean, her father, mother and their family then being on a mission to the Hawaiian Islands. Many a missionary, President Francis M. Lyman among the rest, has told how the elders in their labors in foreign lands, have been aided and encouraged by the songs she sang, not only at the meetings in their halls, but before gatherings on the streets; wherever her lot has been cast among the Saints, her name will be found among the tithepayers of the branch, whether her earnings were great or small; in Berlin once, a mis-

sionary died, and there was no one at hand to prepare suitable clothing for his burial. The Utah girl, then a student in Germany, performed the task. The circumstance had passed from her mind until she was reminded of it last month, in Logan, when after her concert there, she was called on by the grateful wife of the deceased missionary. Her love of her "Mountain home so dear" is of the intensest character, and several times she has crossed the ocean, merely to be able to pass a few weeks in that mountain spot, which of all others is dearest to her heart, the family home in Brighton. It was there, after a long and serious illness several years ago, that the mountain breezes and pure air, wafted her back to health and strength, when the doctors had almost confessed that their endeavors were baffled.

Her home life is as busy as her professional career. She has had the strenuous experience as nurse, cook, seamstress and general housewife that no school in the world imparts like the training given a girl in the average "Mormon" household. Once in New York, when she was acting as hostess during the illness of her mother, both cooking and serving refreshments, the famous cartoonist, Homer Davenport was among the guests. He observed to the writer, "How many girls are there in New York, I wonder, who could do what Emma Lucy Gates does, shine equally as housewife and musician?"

Viewing the recent success Miss Gates has made at home and abroad, and the promising future before her, we are reminded of a remark, almost a prophecy, made by the late Major James B. Pond, the manager who presented her in the east some years ago. He saw her embark for Paris where she went to pursue her studies, and his last words to her were, "The old major will not live to see your triumph, Lucy, but it will come, and when it does, tell the world that the major never made a mistake in genius."

Talks on Thrift.

By T. D. MacGregor.

XIV. CONSTRUCTIVE THRIFT.

"We must find ways and means to bring our mines, our fields, our factories and our shops through concentration of energy and practice of economy up to the highest standards of efficiency and productiveness; and most of all, we should begin to practice personal economics."—J. T. Talbert, National City Bank, New York.

If you doubt that this nation needs a new birth in thrift, consider these facts:

We spend \$8,400,000 a year for cigarettes.

We drink 70,000,000 gallons of whisky a year.

We chew up over \$25,000,000 worth of chewing gum annually (one concern spends \$2,000,000 a year advertising its gum.)

In 1913 the American people paid out \$90,000,000 for candy.

These figures and many more like them are the measure of what is largely popular extravagance.

We could do without a very large part of the things represented by those enormous figures, and be just as well off—yes, a great deal better off.

But it would be useless, if it were possible, to shut off such foolish expenditures suddenly unless the money so saved by individuals were put to good use either by the savers themselves or by the bank in which they deposit the money.

This brings up the point which is so often raised by persons who fail to see any economic good in saving.

They say that the spendthrift gives employment to others and that his money gets into the bank eventually, even if he deposits none of it there himself.

That is all very true, but how much better it is to have the money used *constructively* in ways which mean

sobriety, industry, home ownership, integrity, good citizenship and education of children. Saving just for the sake of saving is not advocated. Thoughtful, purposeful saving is the thing.

Genuine, constructive thrift has an important bearing upon industrial and national progress as well as upon the material success of the individual.

Here are a few examples of what is meant by constructive thrift:

The invention of the engine burning oil as fuel instead of coal.

Intensive cultivation of land as conducted by a Maryland family that makes \$10,000 a year from 20 acres of flowers and vegetables.

The school, back yard and vacant lot gardens, which help lower the cost of living.

Applying the principles of thrift to methods of bricklaying by cutting out superfluous motions, as was done by F. B. Gilbreth.

The new "scientific management" of business generally, including the establishment of bureaus of standards by municipalities to save the people's money in buying supplies for public use.

The commission form of government in cities, and irrigation and other conservation projects as conducted by the Government.

XV. THE BEST REASON FOR SAVING.

"During hard times we are forced to be prudent and thrifty, and in consequence get rich faster than we do in what we call prosperous times."—Stuyvesant Fish.

The man who has looked upon saving as an almost hopeless task, with the interest earned scarcely enough reward for his efforts, ought to change his views because of the great oppor-

tunities now presented to those who have saved.

Pick up almost any newspaper and you will see unusual real estate opportunities because owners need the money and will sell at a sacrifice. That is where the thrifty man comes in. He looks upon savings as capital, which, if invested opportunely, will yield many times the usual rate of interest.

For example, the other day we read this little advertisement in the "Classified" section of a newspaper:

"This place must be sold at once. Any reasonable offer considered, as I need the money"

Such an advertiser's extremity is the saver's opportunity, because he can use his savings to buy a piece of real estate at a price which will net him a good profit when this temporary depression and "period of liquidation" is over,

which will be very soon, unless all signs fail

Perhaps in this day's newspaper there is advertised a "Business Opportunity" which appeals to you and which you might take advantage of if you had some extra money available for the purpose.

The only certain way to be ready for business opportunities is to save and deposit in the bank.

To most money earners the question of acquiring capital resolves itself into turning as much as possible of the earnings into a permanent investment fund.

Build up a savings account in some good bank with the purpose of being ready for your opportunity when it comes to you, as it surely will, sooner or later.

God's Love.

By Effie Stewart Dart.

A thousand creeds may puzzle the soul,
But the stars shine clear and bright;
The flowers are blooming and wild birds sing,
And they tell me God's plans are right.

I know not the answer to *How and Why*,
But my heart knows "God is love;"
And 'tis His Power that keeps us true
And that beckons the soul above.

The learned may scoff at my simple faith,
But 'tis meat and drink to me,
That in flowers that bloom and birds that sing,
The proof of God's love I see.

And I lift up my heart in praise to Him,
Who painteth the lily's cup,
And causeth each soul to seek the path
That ever leads up and up.

Death of a Valiant Sunday School Worker.

Death has claimed another faithful Sunday School worker. Ira B. Whitney, Superintendent of Sunday Schools of the San Luis Stake of Zion, died at his home at Sanford, Colorado, on the morning of April 4th, 1915. He had only been ill about two weeks. La grippe, which later developed into pneumonia, caused his death.

Ira B. Whitney was born in Parowan, Utah, Dec. 6, 1856. He was



IRA B. WHITNEY.

married to Julia Burton in the St. George temple in 1880. In October, 1889, the young couple moved to Colorado. After living a few months in Manassa, they moved to Sanford, where they resided up to the time of Brother Whitney's death. Over twenty years ago he was made stake superintendent of Sunday Schools and had performed the duties of that office faithfully and efficiently ever since. In 1894 he was chosen a member of the high council. He was active in the organizations of Sanford ward, being a teacher in the Senior class of the Y. M. M. I. A. at the time of his death. In 1898 he was called on a mission to the northern states, where he labored twenty-seven months in Michigan and presided over that conference the last year of his mission.

His wife, two daughters, Mrs. Mamie Johnson and Mrs. Irene McIntire, and one son, Ira B., Jr., two brothers, N. S. of Parowan, and Job H. of Sanford, besides others more distantly related, survive him.

Brother Whitney was much beloved by all who knew him. His devotion to his wife, who has been an invalid for many years, was a matter of admiration by his neighbors and friends. He was a faithful, clean, consistent Latter-day Saint, a business man of integrity, respected by all; and in his death the Sunday School cause loses an earnest, enthusiastic and intelligent worker.

A WISH FOR YOU.

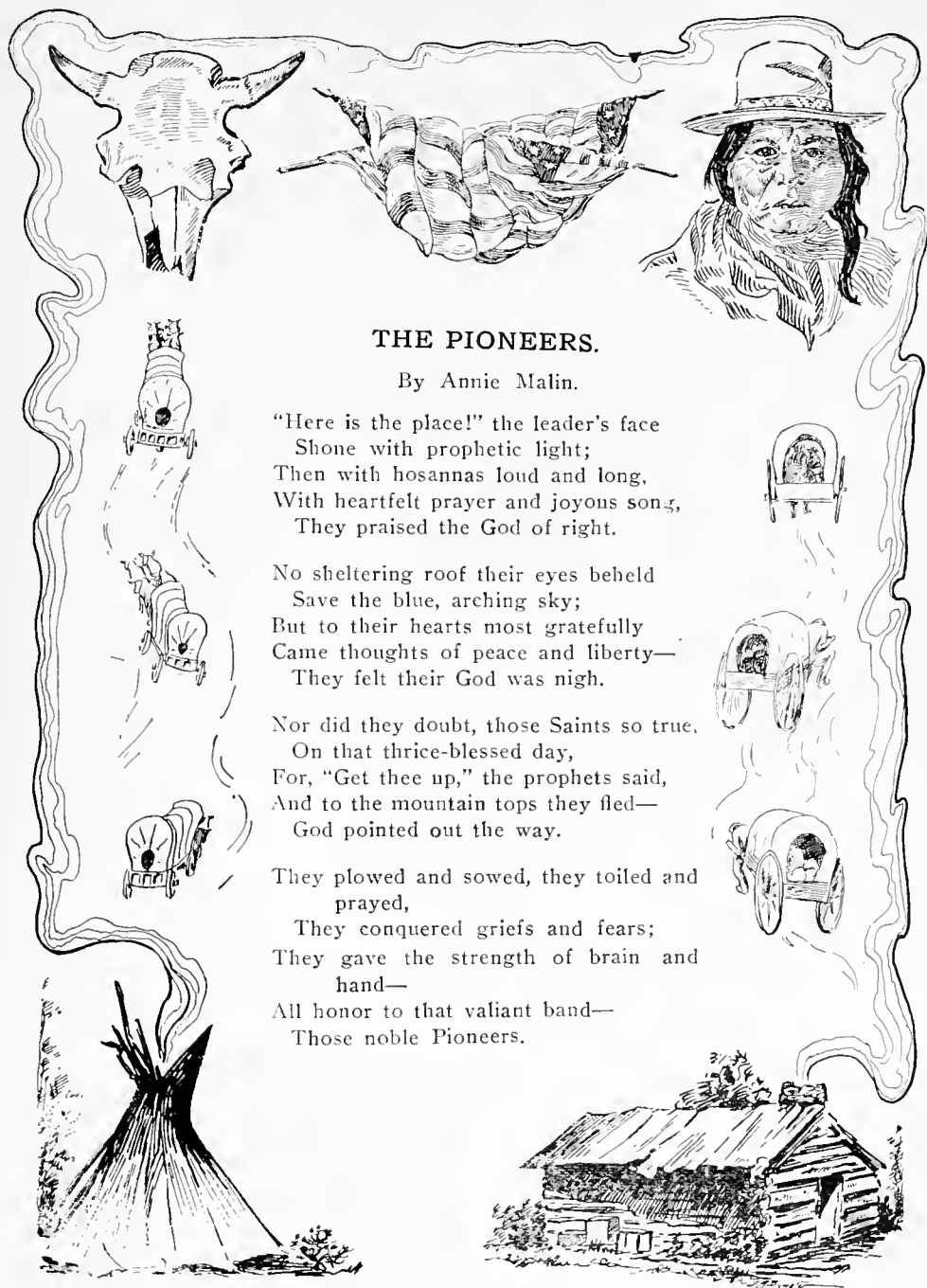
Not every hope fulfilled
I wish for you,
Not every longing stilled
And dream come true;

But may your heavens own
Some beckoning star,
Some happy hope to rise
And shine afar;

Your garden ever hold
Some folded flower,
Some bud of joy that waits
Its perfect hour.

So shall life's day its glory
Never lose,
But keep through noontide heats
Its morning dews.

—Annie Johnson Flint.



THE PIONEERS.

By Annie Malin.

"Here is the place!" the leader's face
Shone with prophetic light;
Then with hosannas loud and long,
With heartfelt prayer and joyous song,
They praised the God of right.

No sheltering roof their eyes beheld
Save the blue, arching sky;
But to their hearts most gratefully
Came thoughts of peace and liberty—
They felt their God was nigh.

Nor did they doubt, those Saints so true,
On that thrice-blessed day,
For, "Get thee up," the prophets said,
And to the mountain tops they fled—
God pointed out the way.

They plowed and sowed, they toiled and
prayed,

They conquered griefs and fears;
They gave the strength of brain and
hand—

All honor to that valiant band—
Those noble Pioneers.



EDITORIAL THOUGHTS

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SALT LAKE CITY, - JULY, 1915

Liberty Bell.

When Liberty Bell announced the declaration of independence, the separation of the American colonies from their mother country, its tones called forth the patriotism of every loyal colonial son. That bell for more than a century and a quarter has been visited by reverent pilgrims of this and other nations at Liberty Hall in Philadelphia. During these long years,

Liberty Bell spoke only to the imagination and the heart of man. It has recently been removed from its hangings, and is now on its way across the continent to the great exposition in San Francisco, which commemorates the completion of the Panama Canal as an epoch in the history of our nation.

The inhabitants of many of our states will be granted the opportunity to witness a sacred relic, which, though dumb, speaks to the imagination and the patriotism of the American people as perhaps nothing else has ever spoken. It reminds us of the humble beginning of a national life and helps us to span a national period of more than a hundred years.

Liberty Bell is sacred to the memories of our national life. Though inanimate it appeals to the reverence of every liberty-loving son of America. As years go on, its mission grows upon the lives of the American people, and it reminds us that the liberty so painfully bought, and with such sacrifice, can only be maintained by the sincerest and most devoted loyalty to our country and the cause of freedom. We shall all want to see this sacred relic; we await its coming with reverent expectation, and we promise ourselves the satisfaction of gazing upon the bell that struck the ringing notes of our national freedom.

* * * *

At the present writing the intention is to exhibit the Bell on a track west of Pioneer Square, on Sunday, July 11th. It seems more than fitting that this



LIBERTY BELL.

sacred relic should be exhibited to the children, grandchildren, and great-grandchildren of the Pioneers, within a few feet of the spot where these honored path-finders camped, after a long and weary march across the plains.

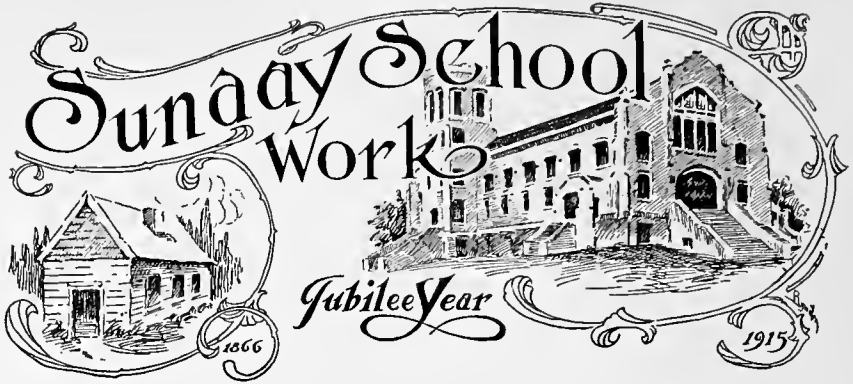
A special committee of the General Sunday School Board, consisting of Elders Geo. D. Pyper, Milton Bennion and Elias Conway Ashton, has been appointed to assist the general committee in facilitating the handling of the Sunday School children.

We print on this page a splendid

picture of Liberty Bell, showing the crack made on July 8th, 1835, while it was being rung in memory of Chief Justice Marshall.

The Bell was first brought from England in 1752 and re-cast in Philadelphia in April and June, 1753. The words, "proclaim liberty throughout all the land, unto all the inhabitants thereof" (Lev. xxv, x) being then placed upon it.

Every child should study its history, so that when they look upon the original, they will remember the principles for which it rang on July 4th, 1776.



Superintendents' Department.

General Superintendency, Joseph F. Smith, David O. McKay and Stephen L. Richards.

SACRAMENT GEM FOR JULY AND AUGUST.

(Deseret Sunday School Song Book, No. 291.)

Grant us, Father, grace divine,
May Thy smile upon us shine;
As we eat the broken bread,
Thine approval on us shed.

As we drink the water clear,
Let Thy Spirit linger near;
Pardon faults, O Lord, we pray,
Bless our efforts day by day.

CONCERT RECITATION FOR AUGUST.

(John 7:16, 17.)

“Jesus answered them, and said, My doctrine is not mine, but His that sent me.

“If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.”

Choristers and Organists' Department.

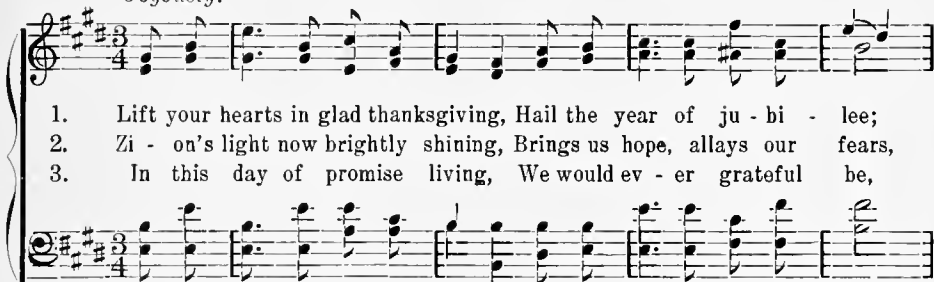
Joseph Ballantyne. Chairman; Geo. D. Pyper and Horace S. Ensign,

Lift Your Heads in Glad Thanksgiving.

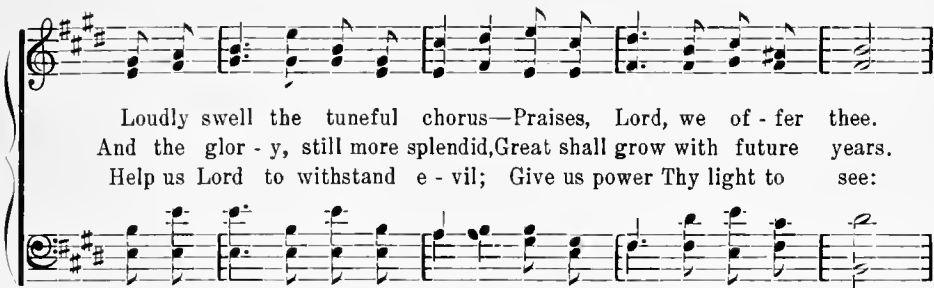
Specially composed for the Jubilee Year of the Juvenile Instructor.

Words and Music by Charles S. Nebeker.

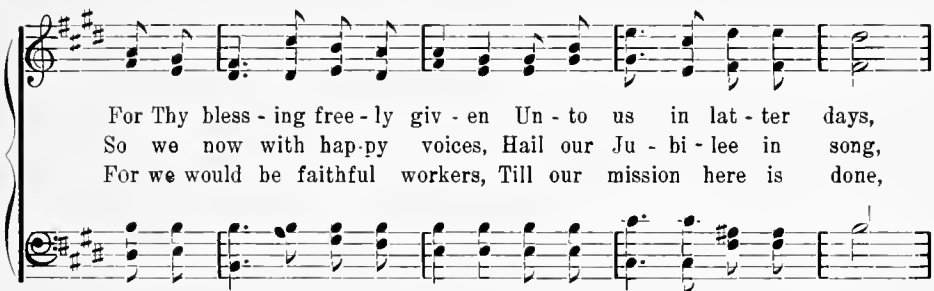
Joyously.



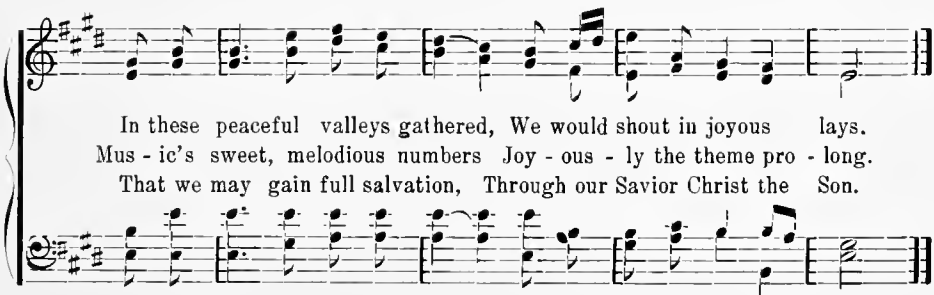
1. Lift your hearts in glad thanksgiving, Hail the year of ju - bi - lee;
2. Zi - on's light now brightly shining, Brings us hope, allays our fears,
3. In this day of promise living, We would ev - er grateful be,



Loudly swell the tuneful chorus—Praises, Lord, we of - fer thee.
And the glor - y, still more splendid, Great shall grow with future years.
Help us Lord to withstand e - vil; Give us power Thy light to see:



For Thy bless - ing free - ly giv - en Un - to us in lat - ter days,
So we now with hap - py voices, Hail our Ju - bi - lee in song,
For we would be faithful workers, Till our mission here is done,



In these peaceful valleys gathered, We would shout in joyous lays.
Mus - ic's sweet, melodious numbers Joy - ous - ly the theme pro - long.
That we may gain full salvation, Through our Savior Christ the Son.

Hypercritical Choristers.

By Ellen H. Thomas.

Webster's dictionary tells us that a hypercritic is one who is critical beyond measure or reason; an over-rigid critic. Over—in this sense—means more critical than is wise for the advancement of those who are placed under you. This kind of a chorister should not be found in our schools; for a chorister should always keep in mind the capabilities of his school. Has he a chorus of excellent voices, all capable of singing any pitch, and have the owners of these voices been drilled in the art of music?

Very few singers, even in our choirs, are sight readers, although they may have good voices; and in our Sunday Schools you find the same condition. We also have many poor voices and even those who cannot carry a plain melody; who have no singing voice at all. To these, the words are the only clear thing.

Under these conditions should we have over-critical choristers in our schools?

Our Sunday School choristers and choir leaders are placed in a very different position to choristers in paid choirs of the world, but even in the latter class an over-critical chorister is not tolerated. The one who is over-critical and shows irritation shows inexperience and weakness, and is usually smarting under his own failure.

Unpreparedness is usually the cause of irritation. One only sees faults in his singers and therefore cannot lose himself in his song and partake of the enthusiasm without which the school singing is a failure. Every chorister should be a critic—but not a hypercritic. He should be a critic as much or more with himself than with his school. By all means have high ideals; without them there would be no progression.

Know what you would like to have your school do and tell them; but do not expect them to master the same in a minute; and if they do so, don't abruptly stop and scold them at every point where it is possible to find fault—just as they are beginning to get the idea. They could in such cases, be compared to balky horses, who pull hard but not steadily when difficulties are encountered. As well might a sculptor break his clay into

bits every time he sees that he has not pressed it just where it must finally be to get the expression he wants. One step or pressure leads to the next, even if it be not perfect at first.

Of course, if there are real errors in pitch, time, etc., if there are special points in expression one is aiming at, and it is not being corrected, we should stop and give it special attention, correction or insistence, then go over the entire sentence again, and note that the fault is cured, and the correction attained.

We should always keep in mind high ideals, but not to the extent of wounding our brother or sister's feelings.

In regard to jesting: I am reminded of one of our choristers, who is very successful. Why, it is just as natural for him to smile and give a good joke as it is for some choristers to be cross.

A practice is many times made more interesting if a chorister is naturally witty, for he can keep his singers in a bright cheerful mood; and you know when hearts are light, voices are free; and we can give vent to song in earnestness. Joking is not sarcasm. Sarcasm should not be indulged in for we all have tender feelings, and even joking should not be indulged in except by those who have the natural gift.

Among the Apostles of the Church each has his way of teaching and his own way of proclaiming the Gospel, but all bring blessings to mankind. *They are full of the spirit of the Gospel.*

So let it be with each chorister. Be thoroughly prepared, then let the spirit of the Gospel guide you in your work.

Drilling Small Children.

We always make a sad mistake when we ask or even allow little folks to sing as loud as they can.

In learning a new song try this plan: Teach first the thought of the words, then the words themselves, after which the instrument should "sing" the tune twice, the second time the children humming it. Then have them sing the words to it as softly as they can, and finally as a good, strong chorus. Even those almost voiceless will try the humming and soft singing, and before they know it they are keeping up with the rest.

Parents' Department.

Henry H. Rolapp, Chairman; Howard R. Driggs, Nathan T. Porter and E. G. Gowans.

Work for August.

During this month we propose that the Parents' Classes lay aside Parent and Child, Volume II, and create some lessons around the following subjects. Appropriate subjects will be taken from Volume II again for September, October and November.

I.

Our Mountain Home So Dear.

Make this a day of appreciation of your home, town and state. Let a program of poems and songs and sentiments be prepared with the thought to create a greater love of the natural home God has given you. Make the occasion one that will bring out clearly such topics as these:

- (a) Natural resources of your community.
- (b) Scenic attractions sometimes overlooked.
- (c) What parents can do to cultivate the right spirit towards the home town.
- (d) How to change "kickers" into "boosters." If desired, ask your commercial club or other organization to help you here.

II.

Getting Acquainted with our Neighbors.

Take as the keynote of this lesson the divine commandment: "Love thy neighbor as thyself." Make the day one dedicated to bringing neighbors out. Get everybody within and without the Church to come. Have good speakers lead in treating such topics as the following:

- (a) What a "good neighbor" means.
- (b) The stranger within our gates.
- (c) Cultivating the right spirit towards those we live with.
- (d) Being sociable.
- (e) Little deeds of kindness that cost nothing and win much.

III.

Calendar Subject: What our Town Most Needs.

We leave this subject open for creative work on the part of supervisors. The theme is full of possibilities. Let various class members be given a chance to open the discussion by talking on one thing most needed. Limit these talks to one or two minutes each. Or, if preferred, take some other way of attacking the subjects. Drive for results.

Theological Department.

Milton Bennion, Chairman; John M. Millis, Geo. H. Wallace, Edwin G. Woolley, Jr., and Elias Conway Ashton.

Lessons for August.

First Year—The Life of Christ

[Prepared by Elder Milton Bennion.]

Lesson 22. My Brother and I.

Text: Matt. 6:9-15; 7:2; 18:15-35; Luke 17:3, 4.

References for teachers: Sunday School Outlines, Jesus the Christ, Lesson 22.

This lesson is to bring out the central principle of Jesus' teaching: i. e., brotherly love and forgiveness. The opposite of these is hate and revenge. By questions and suggestions the consequences to human society of indulgence in hate and revenge should be made clear.

These consequences may be observed in history in the wars between tribes and nations; in every day life, in neighborhood friends and family quarrels. The tendency to give way to hate and to seek to "get even" with those who have wronged us tends to multiply evil a thousand fold.

In contrast with this, brotherly love inevitably dissolves strife and contention, while forgiveness causes evil passions to give place to gratitude and good will. By questions and discussion pupils should be made to see the application of these principles in their own lives, both in the family circle and in the larger social groups with which they may be connected.

Lesson 23. Thou art the Christ.

Text: Matt. 16:13-20; Mark 8:27-29.

References for teachers: Sunday School Outlines, Jesus the Christ, Lesson 19.

That revelation from God is the only source of knowledge of divine things is the principle to be taught in this lesson. Men may speculate about God and thereby evolve many diverse theories no one of which can be proved by the methods of science or logic. These theories belong to the field of speculative philosophy. The religion of Jesus Christ is founded, not upon speculation, but upon revelation. The Church itself rests upon the rock of revelation, and so likewise does the religious life of the individual follower of Christ. "Natural religion" can never be an adequate substitute for revealed religion.

One of the sources of error in the so-called conflict between science and religion is the failure to recognize the fact that while the Gospel of Christ is founded upon revelation, this principle is foreign to the point of view and method of science. Science properly neither affirms nor denies revelation as a religious principle. This involves no conflict between science and religion and is no discredit to either. Where conflict occurs it is due to unwarranted assumption on the part of some one.

The application of the lesson is found in the fact that each member of the class should seek directly from God a testimony of Christ and His Gospel.

Lesson 24. The Transfiguration.

Text: Matt. 17:1-13; Mark 9:2-10; Luke 9:28-36.

References for teachers: Sunday School Outlines, Jesus the Christ, Lesson 20.

Whether the transfiguration occurred on Mount Hermon or on Mount Tabor is an unsettled question. While modern interpretation seems to favor Mount Hermon, it is to be noted that the churches of the Middle Ages founded monasteries on Mount Tabor in honor of this event. They also set about the building of three temples, one to Jesus, one to Moses, and one to Elias, as suggested by Saint Peter on the occasion of the transfiguration and the conference between Jesus and the two ancient prophets. The monasteries on Mount Tabor are still maintained and the foundations of the three temples are still there.

The transfiguration foreshadowed the death and the resurrection of Jesus. It seems to have been designed to teach,

by revelation and vision, the chosen disciples the doctrine of the resurrection and the glorified state of resurrected saints. It was also an additional and striking testimony to these apostles of the divinity of their Master.

Attention should be given incidentally to the historical place and importance of Moses and Elias in Old Testament literature, and again in the restoration of the Gospel in modern times.

Third Year—Church History

[Prepared by John Henry Evans.]

In my May article I pointed out what I believe to be some errors respecting testimony bearing in classes composed of young persons, and I endeavored to show in what a testimony in such a case consists. I shall here relate some testimonies that were actually given by students of the ages found in this department. The words are mine, but the idea, the details, and the order of them are the students.

This is the testimony of a young girl of eighteen. As she was the first one to bear a testimony on this occasion it served most appropriately and inspiringly as an opening.

"I am not at all anxious to bear my testimony, but I feel that I should do so. Often in testimony meetings I have been impressed with an incident I once heard. A woman had always been indifferent to testimony-bearing. She regarded it as of little consequence. And so she never bore her testimony. At the same time she felt that she had many things for which she ought to express her gratitude publicly. But she never did.

"Once she had a dream that convinced her that she had done wrong in keeping silent when she should have spoken. She dreamt she died and went to heaven. There were many people there, gathered, it seemed, at a meeting. Everybody was filled with great joy, including this woman. She, in particular, seemed almost overcome with glad emotions. Everywhere people rose and expressed their overflowing gratitude, praising God. This woman, too, felt impelled to rise and attempt to give expression to her feelings. But every time she got up to do so, the presiding officer refused to let her proceed. Finally she demanded to know why she was not allowed to speak. 'My feelings overflow with gratitude and praise to God for His blessings to me!' she explained, 'and I feel that I must speak.' 'You had the same feelings while you were on the earth,' the man replied, 'Why did you not speak then?

It was your privilege and duty to do so. Now it is not. The time is past. The opportunity to speak here is given only to those who availed themselves of the opportunity below.' Then she awoke.

"It was a lesson to her, as it has been to me also. For I, too, have many things to be thankful for, and I feel that it is not right for me to sit in my seat when I should be expressing my gratitude for these blessings. It does others good when we express our feelings of praise and thankfulness, as I can testify for myself. I have felt better after hearing the expressions of gratitude by others. Besides, it does us good to get up and express our own feelings. I know that when I do not bear my testimony I do not feel right, but when I do I have a feeling of happiness." And then she told what she was grateful to the Lord for.

Another testimony concerns a point of morals—cheating in examinations. This, too, is from a young woman. The occasion for the testimony, was this: In a class in the Life of Christ, in one of our Church schools, the teacher had been discussing some of the ethical teachings of Jesus, and in order to apply them to the intimate life of the students, had taken up, as an example of what he meant, the temptations often met with by young students to cheat in examinations. "Now," he urged, "try to resist this particular temptation to wrong-doing." The result was, among others, the following testimony:

"I was taking an examination in chemistry, which is my hardest subject. Having been absent from the class when they discussed one of the principles covered in the examination, I was not quite sure that I knew it. A little help would have pulled me through, I knew; whereas, if I depended on my own resources I should probably not pass.

"Now, it happened that my seatmate had not been absent as I had and therefore felt safe on this particular principle which was vague in my own mind. The simplest thing in the world would be for me to glance at her paper and get some leading points. And I remember distinctly that the suggestion to do so came to my mind. But I remembered what we had been discussing in the theology class, and I kept my eyes off her paper. I made the best shift I could as an answer to the question and handed in my paper.

"That act of resistance, small as it may seem to many, made me extremely happy, not only then, but afterwards. I had overcome a temptation to do wrong.

No matter whether I passed the examination or failed to do so, I would always have the consciousness that it was an honest examination."

Two others touch charity and helpfulness respectively.

"I was standing on the street corner," runs the first, "waiting for a street-car, when a young man came up to me. He asked me for enough money to get him a meal—twenty-five cents. I said to myself, 'Maybe he wants a drink, not a meal. So I'd better not give him any money!' At the same time I looked him over. He was shabbily dressed. His face, honest-appearing, had a real look of distress on it. Seeing that I was arguing his case with myself, he added, 'I don't want money, if that's what you're thinking about. All I want is a meal. I came to Salt Lake to find work. I was told in Denver that there was plenty of work here. If you'll only come down the street here and pay for a meal, that's all I want.' Satisfied as to what use he would make of the money, I went to the nearest restaurant, paid for a meal, and went away, leaving the young man at one of the tables.

"It was a little thing to do, but it made me happy. I feel that it is a good thing to relieve the distress of those who are in want."

The other ran like this: "I was driving along through a country town on my way home. As I was passing the store, I saw an old lady hobbling out of the door with a basket of groceries on her arm. Now, I had been teaching a Religion class in a ward a few miles north of this town. The subject of the lesson had been kindness to the aged. But, as so often happens, the idea had not occurred to me that the lesson was to be applied—but only to be learned. Here, however, the suggestion distinctly came to me, why not do yourself what you told the children was good for them to do? Here is a good chance. So, acting on the impulse, I drove up to the store platform and invited the old lady to ride with me.

"Which way are you going?" she asked.

"I'm going whichever way you live," I replied.

"But I live in this direction," she went on, pointing a different way from that in which I was going.

"That doesn't matter," I argued. "You just get in here, and I'll take you to your home."

"She got in, and I drove her to where she lived.

"It seemed a small service, which it really was, but it made me feel good

here. (The speaker touched his heart.) That was some time ago, but I still feel the happy effect of that little deed. Not only so, but it has helped me to the doing of a great many other little kindnesses that I would not probably have done otherwise."

All these are testimonies, and good testimonies. Any young person can bear them. They are all within the range of his experience. The testimonies in a Church history class need not necessarily be of this practical character, however, but they should find their root in action and feeling.

The characters of whom we study in the history of the Church do a great many things, some bad but most of them good. Can any of these be imi-

tated on a small scale by the members of the class? Self-sacrifice, for instance, is one of the most common traits. Self-sacrifice is self-sacrifice, wherever it manifests itself, in a large or a small degree, and the good effects of this quality are always essentially the same. Now, if a young man gives up the buggy to his father when he would like to go driving himself, he has performed an act of self-sacrifice of the same kind as did Dan Jones when he offered to die in the place of the Prophet at Carthage.

This practical sort of thing is what constitutes life for us all, young as well as old. It constitutes progress, too. Let's have more of it in our testimony meetings, so that religion won't appear to be up in the air.

Second Intermediate Department.

Horace H. Cummings, Harold G. Reynolds, J. Leo Fairbanks, and Adam S. Bennion.

First Year—Church History

[By Levi Edgar Young.]

CHAPTER VIII. RISE AND FALL OF NAUVOO.

(This Chapter deals with three distinct subjects.)

I. The purchase of lands in and around the town of Commerce, Ill. The sorrows of the Saints after their expulsion from Missouri, and yet their sublime faith in God. This gave them hope. II. Nauvoo the Beautiful. General life of the Saints in this city. The well-laid-off city. Government of the city. The city as a centre of trade and commerce. The schools and University. The building of the Temple. Nauvoo, as a city in American development. III. Distinct work of the Prophet in Nauvoo. His policies. The enmity towards him. What religious hatred means. The Martyrdom.

Work for August.

Lesson 24.

I suggest the following reference books for the History of Nauvoo:

Cannon's "Life of Joseph Smith."

Anderson's "History of the Church."

Evans' "One Hundred Years of Mormonism."

Robert's "Rise and Fall of Nauvoo."

Whitney's "History of Utah."

Little's "From Kirtland to Salt Lake City."

Wilford Woodruff's "Journal."

(Suggestive outline.)

I. 1839. Lands purchased in Iowa and Illinois.

(a) Location of Commerce. Name changed to Nauvoo, Hebrew word meaning beauty and rest.

II. Sorrows of the Saints at this time. Journal of Wilford Woodruff. Joseph Smith among the poor.

III. The Apostles to England to preach the Gospel. Results.

IV. Appeal to the United States Government for help.

The driving of the Latter-day Saints from Missouri is one of the saddest stories of history. The Saints had built good homes in that State and had taught their children to love God and man, and to regard their national government with veneration. It will require much thought and careful reading on your part to understand the Missouri persecutions, but

one thing is quite certain: In the history of human development, men noble in thought and deed have been injured by their fellow men and few figures in history are more pathetic or sublime than that of Joseph Smith in the early days of Nauvoo, when he directed his people to be consistent in their actions, sober-minded, and respectful of the rights of all men. His was the soul of a prophet, "wrestling with great problems," which took courage and candor, lofty inspiration and hopefulness to solve. Often did he take for his text at a Sabbath day meeting: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." (II Peter 1:5-7.) He was constantly teaching that Christianity is character-building. He knew that every man's character will depend on what he thinks of God, and he knew that "By some private door, the Spirit of God enters into every individual." During the winter of 1838-39, he with others of his brethren had been in prison, charged with various crimes as a result of the defense of their families and homes in the terrible persecutions that had befallen them. It was while imprisoned in Liberty jail, that the Prophet wrote many instructions to the Saints as well as announcing many things that were to come to pass in the future. Each day he read his Bible, and prayed constantly to his God. His brethren with him never wavered in their confidence and faith in the divinity of the Gospel message. They never gave a moment to complaint, but utilized the time in sending messages of encouragement to their sorrowing, yet blessed people.

About twelve thousand Saints left Missouri and purchased lands both in the states of Iowa and Illinois, the chief executives of which gave them a warm welcome. Brigham Young was their leader in the absence of the Prophet, and he manifested his wonderful power to organize the people into orderly companies and to direct them both in their spiritual and practical daily lives. In the early spring, hundreds of acres of land were prepared for grain in Iowa along the Mississippi River, as well as in the districts lying around Quincy, Ill. At Commerce, the Saints purchased land of Daniel H. Wells, and on the 10th of May, the Prophet arrived in this little river settlement with his family, and took up his abode in a small log cabin. The village of Commerce is described as an insignificant place at this time, unhealthy, and

of no importance because of the unredeemed surrounding country. But it was beautifully situated on the Mississippi, and the Prophet changed its name to Nauvoo, which signifies beauty and rest.

The Saints at this time were poor. All their possessions had been taken from them, and their move to the States of Iowa and Illinois was one of the bitterest and sorest trials they had experienced. No food at times, and with little clothing, they became as one in their lives. Those who had food shared with those who were destitute, and every humble cabin became a resting place for the weary and care-worn. In their unity was their strength; and soon, Nauvoo became a beautiful city, and the "Mormon" farms were the most beautiful and productive for miles around. But this was all done at the price of hard work and much suffering, for the Saints were soon prostrated with malaria during that first summer along the Mississippi river, particularly within the city of Nauvoo. The Prophet arose from his own bed of sickness, went from place to place, and administered to the sick. This was on the 22nd day of July, 1839. In the name of the Lord, he commanded those who had faith in God to arise and be healed. It was a day of miracle, for many arose from their beds of sickness healed and ready to attend to their daily duties. (See "Life of Joseph Smith," by Geo. Q. Cannon, page 293 for description of this day of miracles).

For information on part III, of outline, see any brief history of the Church. You will find a good description of this event in Cannon's "Life of Joseph Smith" or "Whitney's History of Utah," Vol. 1.

In those days, the elders crossed the Atlantic on sailing vessels instead of steam boats. They were often many weeks on the water, and their food as was the case with the Apostles in 1839 sea biscuit and boiled rice. They were allowed only so much water each day, and the small cabins of the boats were poorly furnished. On their arriving in England, they suffered much, but friends were found, and they had a response to their message from many honest souls.

Part IV of the lesson may be learned from the same sources as part III. In teaching this subject "The Appeal to the United States Government for Help," the teacher should try to understand that in those days of political struggles, the chief executives were careful not to become mixed up in local troubles. The one great point to emphasize here is that notwithstanding the refusal of the Government of the United States to do aught for the Saints, the "Mormons" were always

loyal to their country, and never once withdrew their heart-felt allegiance to their government. Future events prove this.

Suggestive Topics and Questions.

Can you give instances in history, European or American, when people have been persecuted for religious beliefs? Give some reasons why the Saints were persecuted and hated in the State of Missouri. In all of these persecutions, what kind of lives did they try to live. Locate Nauvoo. Why did the Prophet change the name of the city from Commerce to Nauvoo? Why were lands purchased in Iowa and Illinois? What kind of land do you think it was? Are we justified in saying that the Saints have always been good farmers? When the Prophet was in prison or in trouble of any sort, who was his constant support? What good lesson is learned by this support of the Prophet's brethren? (Loyalty.) Why were the Apostles sent to England to preach the Gospel? How did they travel in those days, both on land and sea? How do missionaries travel today? Why did the Gospel appeal to the people in England in that early day? Can you give any reasons why the Prophet and his people turn to the United States Government for redress of their grievances? (This is one of the most sacred rights of the American people. It comes down to us from the Bill of Rights, given to the English people in 1689, when the king said that his people might petition the crown in case of grievances.) Did the Saints always manifest a supreme faith in God?

Lesson 25.

Using some good reference book, I suggest the following topics under the general heading of "The City of Nauvoo":

- (a) How the city was laid off something as Salt Lake City is today.
- (b) The Nauvoo Charter.
- (c) University of Nauvoo.
- (d) Building of the Temple.
- (e) The Articles of Faith.
- (f) Organization of the Relief Society.

Nauvoo was the first great city built by the "Mormon" people. It became a centre for trade and commerce, and in the very heart of a rich farming country, it thrived greatly, and it became known far and wide as a most splendid type of municipal government. In 1841, the population was something over three thousand souls, and the people were united industrially, politically, and socially. In

the history of Nauvoo, one sees that splendid co-operative activity which was so characteristic of the industrial and social activities of the Saints in their building of their institutions in the far West after they had been driven from Illinois. Early "Mormon" society was a great co-operative one, and the secret of its unity lay in the beautiful religious and moral ideals that were common to all the people. That Nauvoo was a wonderfully governed city, and a place of moral standing is shown in the words of Mr. Prior, a Methodist minister who visited the place in the spring of 1843. He wrote of it and the people the following account:

"At length the city burst upon my sight, and how sadly I was disappointed! Instead of seeing a few miserable log cabins and mud hovels, which I expected to find, I was surprised to see one of the most romantic places I had ever visited in the West. The buildings, though many of them were small and of wood yet bore the marks of neatness which I have not seen equaled in this country * * * I gazed for some time with fond admiration upon the plain below. Here and there arose a tall majestic brick house, speaking loudly of the genius and untiring labor of the inhabitants, who have snatched the place from the clutches of obscurity, and wrested it from the bonds of disease; and in two or three short years, rescued it from a dreary waste to transform it into one of the first cities of the west. * * * I passed into the most active parts of the city, looking into every street and lane to observe all that was passing. I found all the people engaged in some useful and healthful employment. I sought in vain for anything that bore the marks of immorality. I could see no loungers about the streets, nor any drunkards about the taverns. I did not meet with those distorted features of ruffians or with the ill-bred or impudent. I heard not an oath in the place. I saw not a gloomy countenance; all were cheerful, polite, and industrious. I conversed with many leading men and found them sociable and well informed, hospitable and generous. I saw nothing but order and regulation in the society."

Suggestive Topics and Questions.

Do you know why Joseph Young called Nauvoo the "Mother of 'Mormon' cities?" What are some of the characteristics of a good American city? (Prof. Goodnow of Columbia University says that a city should have broad-minded and charitable officials, who do all in their power to create a healthy and moral con-

dition in the city by building schools, keeping the streets clean, maintaining law and order, and preventing dens of vice and places where young people may be allured into evil.) Was Nauvoo well-governed? Can you give other characteristics of a good city government? Did Nauvoo have a charter. What is a city charter? (A charter is granted by a State legislature to a city, which empowers the city to manage its own affairs and to carry on its business administration. City characters date from the 13th century in England.) Why did the Saints build a Temple in Nauvoo? Tell why Joseph Smith issued the Articles of Faith. Can you explain why they are a splendid summary of your religion? When was the Relief Society organized? Draw a map, illustrating the route of the westward migration of the Saints from Fayette, New York to Nauvoo.

Lesson 26. The Martyrdom.

Space prevents my giving a chapter on this subject. I can only indicate it by outline. However, the story of the Martyrdom of the Prophet with his brother Hyrum should not be made too harrowing. If properly treated, it will be impressive and most enduring in the mind of the boys and girls. The hatred against the Prophet and his people may be attributed to three principal reasons:

I. The continual teaching that God reveals His word and will to man through prophets, seers, and revelators. In the history of the world, this has always created hatred and antagonism. Christ had to suffer for it on the cross, and the Apostles Peter and Paul met their deaths because of infuriated mobs. It was a mob that took the Prophet's life.

II. The Missourians created a sentiment of hatred against the Prophet in Illinois by circulating false reports concerning him and his people. Do not forget that the Missourians came to dislike, in fact to hate the "Mormons" because of their stand against the fanatical worn out creeds of the day and then, too, the "Mormons" had always been strict abolitionists. They were an industrious people, and built up in Missouri rich and independent economic or industrial centres. They surpassed their neighbors in industrial enterprises. Then again, the "Mormons" were not good mixers with the rather low and indecent society of the Missouri frontier.

III. An anti-"Mormon" party had sprung up in Illinois because of the political influence of the "Mormons," and especially when the Prophet announced

himself as a candidate for the Presidency of the United States.

IV. The "Mormons" destroyed the "Nauvoo Expositor," a newspaper published to vilify the Saints and the Prophet.

Relate the story of how the Prophet with his companions, was imprisoned in Carthage jail, and the promise made to him by the Governor of the State. Tell as briefly as possible about the assassination. Give more about their feelings while in the prison. For example, on the day of the awful tragedy, Joseph and Hyrum, John Taylor and Willard Richards, were confined in a room upstairs, writing letters to loved ones and friends. About four o'clock, at the Prophet's request, John Taylor sang the sweet and comforting hymn, "A poor Wayfaring Man of Grief."

You will find the complete poem in Cannon's "Life of Joseph Smith." I give a few of the stanzas:

"A poor wayfaring may of grief,

Hath often crossed me on my way,
Who sued so humbly for relief

That I could never answer, nay.

"I had not power to ask his name;
Whither he went or whence he came;
Yet there was something in his eye
That won my love, I know not why.

"Once when my scanty meal was spread,
He entered—not a word he spake!
Just perishing for want of bread;

I gave him all; he blessed it, brake,

"And ate, but gave me part again;
Mine was an angel's portion then,
For while I fed with eager haste,
The crust was manna to my taste.

"In prison I saw him next—condemned
To meet a traitor's doom at morn;
The tide of lying tongues I stemmed,
And honored him 'mid shame and scorn.

"My friendship's utmost zeal to try,
He asked me if I for him would die;
The flesh was weak, my blood ran chill,
But the free spirit cried 'I will!'

"Then in a moment to my view,
The stranger started from disguise;
The tokens in His hands I knew,
The Savior stood before my eyes.

"He spake—and my poor name he nam'd—
'Of Me thou hast not been asham'd;
These deeds shall thy memorial be;
Fear not, thou didst them ur t) Me.'"

Suggestive Topics and Questions.

Can you give instances in history where men have been martyred because of their teachings of truth? Jesus was crucified. Peter and Paul were martyred. John Huss was burned at the stake in 1418, at Constance, in Germany. Can you give some reasons why the Prophet Joseph Smith was so hated. In your study of him, how would you analyze his character. Why must we say of him: "He was the greatest religious reformer of the nineteenth century?" What are some of the great things he did? Why was Joseph Smith one of the greatest men of history? Give your reasons. One thing that impresses me was his absolute honesty, when he asked his God what he should do to know the true religion of Jesus Christ. Then, too, he was great because in all his sorrows, he had sublime faith in God. But he was great for many other reasons.

Third Year—Old Testament

[Prepared by J. Leo Fairbanks.]

Lesson 29. Gideon, the Heroic Judge who Followed Divine Promptings.

[Prepared by J. Leo Fairbanks.]

Teacher's text: Judges 6, 7, 8.

Pupils' text: Judges 6:28.

Special assignment: Judges 6:29-34; 7:1-23; 8:22-35.

Predominant thought: By following divine direction inconspicuous men may be used for great service when inspired to action.

Review: Review the last lesson, "The Land of the Hebrews." Remember that the division of Palestine was ideal and was never realized.

Lesson setting: After the death of Joshua God uttered His commands through the high priests, and the elders of each tribe governed the people. In the efforts made by the several tribes to drive out the heathen Judah took the lead. For a period of thirty or forty years the people remained faithful to the Lord—so long as the generation lasted that had seen all His mighty works. But in the next generation they fell into the worship of "Baalim"—the idol of the country—and were given over into the hands of the enemies whose gods they served. Their career of conquest was checked, and they were oppressed by heathen enemies; but though punished, they were not forsaken by God. As often as they were oppressed He raised up judges who delivered them

from their oppressors. But as often as they were delivered, they disobeyed their judges, and fell back into idolatry.—Smith's Smaller Scripture History.

After Joshua, the people of Israel did not move as a great nation so that the conquest of Canaan covered a long period of time. "The Israelites conquered Canaan as the German tribes did the Roman empire, or as our American forefathers subdued the Indian tribes, by living side by side with the old population." The different tribes were separated from each other by their enemies' strongholds. There was no central authority and it was difficult to unite. For a long time it was a terrific struggle for each clan to retain its identity, and only through many generations did they come to unity. Gradually their tented habitations gave place to permanent homes. Instead of being herdsmen they became an agricultural people with fixed abodes in cities.

Occasionally some leader would unite separate tribes for defense. We read of Ehud driving back an invasion of the Moabites and of Barak and Deborah rousing the people to give battle to the Canaanites on the historic plain of Esdraelon. Among the most stirring is the story of Gideon, who was divinely chosen to lead his tribe against the Midianites who had been very oppressive.

The Midianites were a nomadic people who roamed over the great eastern plateau making forays out of the desert and like a horde plaguing the weak border tribes of Israel. Every year the Israelites lost their crops. While Gideon was threshing wheat in a deep wine press his thoughts were stirred by remembering what his people might be if they lived up to Jehovah's promises. Now they were persecuted and cowering. What had become of the great men? Were there none to be a leader in righteousness? Inspired by the examples of Joshua, Barak and others he made up his mind that if they could do battle for Jehovah so could he. An angel appeared unto him and encouraged him to go forth in his might. He obeyed, but after receiving assurance that God was with him.

Gideon was afraid but was no coward. He hardly dare trust himself, so he wanted to make sure of divine help. (Judges 6:17-24.) The burning of the sacrifice gave him the assurance every one can get who needs it—he was not alone. The bravest are not those who know no fear but those who are cautious in knowing they are right.

Conscious of his call, Gideon dared stand against the belief of his people and

townsmen. Having won the struggle with himself, he began at home to bring his people to a consciousness of their duty toward God. By special command he destroyed his father's altar of Baal and cut down the wooden image (not grove) of the Goddess Ashtoreth. Joash, Gideon's father, would not punish his son but said, "Let Baal plead his own cause." For the sake of right he dared stand against the false ideas of his people. Often the most difficult place to begin a reform is at home. Having conquered self he next won his own home.

At the sign of a new invasion of the Midianites he called an army to save Israel. 32,000 responded. By special miracles Gideon's faith was again strengthened. God needs faithful trusting men to do His work. Victory does not always come because of numbers. To teach Israel the need of alert, brave-hearted men who were true, the vast army was reduced to about 1 per cent of its former size, and with this number a great victory was gained. Give other instances where numbers do not count. Ethen Allen at Fort Ticonderoga, The Echo Canyon War, Cromwell, and Maryland's Cornstock Militia in the Revolutionary war. "Mr. Punell stationed himself on horseback on a hill, and had his servants armed with cornstocks as guns, marched over the hill in sight of the enemy, and returning behind the hill, marched over it again and again giving the appearance of a large body of soldiers."

By drinking water dipped up with the hands from a stream, Gideon knew who were the most alert in his vast army. The others were sent home. By doing some scout duty, Gideon overheard a Midianite relating a dream. From the way it was told, Gideon knew the Midianites were afraid. By an ingenious stratagem victory was gained. The complete route of the Midianites freed Israel from tyranny and stirred the hearts of the people to offer Gideon the kingship which he gratefully refused. His success was due entirely to God, and God alone he desired the nation to acknowledge as its Head. (Compare with Mosiah's refusal of the Nephite kingdom and its real significance in God's way of governing.)

"The real source of victory is not our strength but God's might."

Picture Study: "Gideon and the three Hundred"—Tissot. "Gideon's Present Consumed"—Julius Schnorr. "Gideon and the Fleece"—J. Goeree.

Preview: Make careful preparation of next lesson before assigning it to the class.

Lesson 30. Jephthah, whom Responsibility made Great.

Teacher's Text: Judges 10:6-18, 11:2:1-7.

Pupils' Text: Judges 11:1-18.

Special Assignments: Judges 10:6-18; 11:19-40; 12:1-7.

Predominant Thought: The example of the energy of a valiant man turned to good service. The example of a true daughter of God who was willing to sacrifice for love of country and religion.

Review: Have pupils tell the story of Gideon. How was Gideon assisted in the work he had to do? What assurance had he of his divine commission? How did Gideon show his faith in the call? What qualities made him a leader? What noble example did he leave to ambitious and successful leaders? When God sends us on difficult missions what consolation may we have? How may we learn what God would have us do? Why did the Lord reduce Gideon's army? In the church and the world, by whom are great enterprises carried forward,—the many or the few? In battling for a righteous cause, what encouragement have we though few stand at our side?"

"If out of history comes the message of Israel, so in no small degree out of the geography comes the history of Israel." The history of every people is so colored by the environment. An understanding of the physical geography of Palestine is necessary to understand the character of the Hebrews.

Have pupils draw in their note-books a relief map of Palestine.

Lesson Setting: Gideon is reckoned the fifth and greatest judge in Israel. Others excelled him "in holiness of character, as Samuel, but none for dignity or bravery." He had many wives and 70 sons besides Abimelech, the son of one of his concubines. No doubt most of his sons followed the example of their illustrious father in refusing the kingship because of the regard they had for the theocracy, but Abimelech "a bold bad man" had no such scruples. Having won over his mother's brothers the chief men of Shechem were now induced to give money to assist Gideon's son in his enterprise. Immediately 69 of Gideon's sons were slain and Abimelech anointed king. Gideon's youngest son who had escaped the slaughter warned the people by a fable, the oldest on record, of the character of their leader. His warning was unheeded but subsequent events transpired as he predicted.

Abimelech met the fate of wicked and unprincipled men. His deeds simply show the state of society of his time and reveal



TWENTY-EIGHTH WARD SUNDAY SCHOOL

The Twenty-eighth Ward Sunday School was organized February 2, 1902. At that time there was an average attendance of 152. It has been steadily growing until now the average is 300. Following are the names of the officers and teachers: Superintendency, Wm. P. Gillespie, Frederick A. Beesley, and Alfred P. Anderson; Secretary, Leone Bath; Assistant Secretary, Beulah Harrison; Librarian, Roy Elkins; Chorister, H. D. Barber, Assistant Chorister, Fred C. Rees; Organist, Mattie Hall; Usher, Ernest Horsley; Teaching Corps: Parents' Department, Rebekah S. Edward, Wm. J. Hall, and Frederick Beesley; Theological Department, John W. Haslam, Emma Schoenfeld, Clara Soderborg, and Henry Bergin; Second Intermediate Department, James N. Haslam, Elmer Noall, Caroline Smith, Leone Lees, Susie Clayton, J. Ernest Gillespie, and Byron Haslam; First Intermediate Department, Josiah N. Lees, Clara Cowburn, Irene Perkins, Myrtle Frost, Annie Cottam, Mary Hunt, Edna Albrand, and H. J. Clifford; Primary Department, Ethel E. Beesley, Clarissa



SALT LAKE STAKE, SALT LAKE CITY, UTAH.

Haslam, Louisa Lees, and Dorothy Hatch; Kindergarten Department, Violet Bath, Grace Karren, Aurelia Frost, Mabel Hall, and Jennie Stanbridge.

There is a JUVENILE INSTRUCTOR in the home of each of the forty officers and teachers. A recent addition to the Chapel, besides an amusement hall, provides an adequate number of class rooms for all departments. The installation of a buzzer system in every room, connected with the main hall, enables the Superintendency to signal the classes, and aids very materially in the re-assembling.

Monthly meetings at the homes of the different officers and teachers are found to be very important. Opportunities are afforded to report the condition of each department and after the business is attended to a sociable time is enjoyed by all, and amusements and refreshments are provided by the various departments in rotation. These tend to make a live Sunday School in which all are deeply interested and harmoniously working.

the idolatrous condition of God's chosen people. Their apostasy continued and for 18 years they were punished by the Ammonites who held the tribes east of Jordan in servitude.

Repentant Israel put away the strange gods and cried for pardon. They were reminded of their many deliverances from enemies but had repeatedly turned to serve other gods. They were told to "Go and cry to the gods that they have chosen; let them deliver you in the time of your tribulation." The repentance of Israel was complete and the worship of the Lord was done with such singular zeal that "His soul was grieved for the misery of Israel."

Have pupils locate Gilead east of Jordan. The Ammonites roamed over the great eastern plateau and the Jordan valley. Israel rallied at Mizpeh of Gilead where Jacob and Laban made their covenant (a little east of 1-4 the distance from the Dead Sea to the Sea of Chinnereth or Galilee). The land of Tob is located a little south and east of the influx of the river Jarmuk with the Jordan near the Sea of Chinnereth.

Lesson Statement: 1. Jephthah like Abimelech was the spurious son of a man who had a large legitimate family. On the death of his father he was disinherited because of being the son of a woman of questionable character. He was forced to leave his native town and joined a band of questionable characters who gained their living by worrying and robbing the enemy on the frontier.

It was easier to fall into the habits of such society than to seek recognition in a well established community. Anyhow his own people were really frontier herdsmen and not in a state of highly organized society and in such condition no disgrace was attached to plundering enemies, raiding caravans and any people whom they had no reason to respect. The exploits and daring of this brave man won for him great fame as a leader.

2. When his people took a decided stand against the Ammonites there was no one who would cause such dread in the camp of the enemy as Jephthah, so he was chosen to be the leader of Israel.

3. On oath the elders swore that the land of Gilead would be the reward of success. Note the careful attention Jephthah paid to details. One would hardly expect it from a man of his habits, yet it reveals one great quality for success in any line.

4. On ratification of the understanding, Jephthah was ready to assume command of the army against the assembled foe. Exchanges were made in the hope of coming to an understanding. Note the

three arguments of Israel. (a) Ammonites had driven them out before Israel came. (b) Israel had occupied the land for 300 years with undisputed rights. (c) God of Heaven had a right to give the land to his people as was their God Chemosh to grant it to them in their opinion. The impending battle would decide.

5. Jephthah's rash vow was made to gain the favor of heaven as he felt he had not been divinely called. (Compare with Gideon).

6. Ammonites were entirely subjected to Israel.

7. Jephthah's only child met him on his return. His sorrow in his victory.

8. Willing sacrifice of Jephthah's daughter. Her example to all true women in wishing to become a bride and a mother in Israel. The simple abiding faith of this devoted woman.

There is little doubt that Jephthah fulfilled his vow. Although the scripture records it yet nowhere is it sanctioned in holy writ. His life had been hardened as a freebooter. The spirit of the time, the spirit of the heathen religions prevailing around Israel, the dominating ideas of ecclesiastical government, and the character of the man himself, go to convince one that the hero did carry out his promise. His superstition and imperfect knowledge of Jehovah's law together with the great personal anguish made the literal accomplishment of his vow his first duty.

9. Misunderstanding with the tribe of Ephraim, the punishment of the offenders and Jephthah's short reign.

Illustrations and supplementary material: Ask pupils to cite instances where energetic people have been turned from evil doing to good service. Name some of Jephthah's characteristics that made him a great leader?

Call attention to human qualities that responsibility will bring out.

Pictures: "Jephthah," Sir J. E. Milais. "Jephthah's Daughter," Chas. Le Brun. "Jephthah's Daughter," Henry O'Neil.

Preview the lesson for next Sunday.

Encourage pupils to bring their texts and note books.

Lesson 31. Samson, who Trusted too Much in His own Strength.

Teacher's Text: Judges 13; 14; 15; 16.

Pupils' Text: Judges 13.

Special Assignments: Judges 14:15; 1:1-22; 1:22-31.

Predominant Thought: Special favors or talents are no guarantee against failure.

Review the story of Jephthah and the

physical contour of Palestine. Draw a cross section of the Holy Land showing the sea-level, plains, and mountains, (east and west through the north end of the Dead Sea).

Lesson Setting: The Philistine oppression was contemporary with the Ammonite oppression which Jephthah relieved. Although three judges succeeded that illustrious leader they were not successful in quelling their western foe. Finally the Philistines were allowed to bring Israel under rigorous servitude for 40 years, because they had lapsed into insensible idolatry under the easy reigns of Jephthah's successors. The 40 years humiliation ended distinctly with Samson's great victory at Ebenezer (I Sam. 7:13.) The Philistines now take a conspicuous part in Hebrew history and continue longer than any other power to plague Israel for its shameful forgetfulness of God's promises. It was not till David that the deliverance was complete.

"When we read of the corrupt state of the nation at large, it would be a grievous error to infer that all had departed from God. There are various intimations that in the worst times, not a few families were to be found religious and well regulated. * * * Thus * * * when the prophet deemed that he was himself the only one by whom Jehovah was acknowledged. God Himself knew that there were in Israel 7,000 persons whose knees had not been bowed to Baal. (I Kings 18:18).

In ancient times men of prowess were the popular idols. The mere mention of a name struck terror to the enemy. Note Gideon, Goliath and others.

The crude state of society may be judged by Samson's exploits. The expedition against a neighboring town where 30 men were killed to pay a debt is an example of the state of their civilization.

Lesson Statement: 1. Promise of son to the wife of Manoah. A Nazarite is one consecrated to the service of God.

2. Notice Manoah's humble entreaty.

3. The desire to sacrifice and the fear of death, on seeing the angel. (Name other instances).

4. Samson's birth and childhood. The boy had superior bodily power, and to prevent his exultation over the consciousness of this strength he was made aware that it depended on his condition as a Nazarite and the unshorn hair which was a symbol of that vow.

5. Samson desired to marry a Philistine woman. This was contrary to the wishes of his parents and is contrary to the best interests of any people whose

beliefs and hopes are different. The arrangement for the marriage was according to the custom of the people at that time.

"It is from the twentieth year of his age and also the twentieth year of the bondage to the Philistines that we are to date the commencement of Samson's vindictive administration. He proved a man of ungovernable passions, but through the influence of his destiny to begin the deliverance of Israel, it was so ordered that even his worst passions, and even the sorrows and calamities which these passions wrought upon himself, were made the instruments of distress and ruin to the Philistines."

6. His exploits: (a) killing a lion; (b) killing 3 men of Ashkelon to pay for the answer to his riddle; (c) burning the Philistine fields in vengeance for the injury he had suffered and the wrongs his nation had endured; (d) smiting his enemy hip and thigh for burning his wife and her father's house (e) at Etham, where he went for refuge, he was bound and delivered as a ransom for a promise of peace. He killed 1000 men with the jaw bone of an ass. He was raised to the Judgeship of Israel for his daring. (f) At Gaza he was imprisoned in a questionable house. He carries away the city gates on escaping.

7. Married the Philistine woman Delilah who is bribed to wrest his secret from him. Samson toys with the temptation and is lost. The lesson to us who feel confident in our strength.

8. Imprisonment at Gaza. His untimely death after judging Israel 20 years. "Nothing could more clearly, than being deprived of his strength, evince the miraculous nature of the superhuman strength with which Samson had been for special purposes invested. Samson himself had known this before; but now, blind, weak, bound, disgrorified and degraded to a woman's service, he had occasion and leisure to feel it; and in his prison house he probably learned more of himself than he had known in all his previous life. Nor was his knowledge unprofitable. He felt that although he had begun to deliver Israel, his employment of the gifts to him had rather been the incidental effect of his own insensate passions, than the result of those stern and steady purposes which became one who had so solemnly been set apart, even before his birth, to the salvation of his country. Such thoughts as these brought repentance to his soul; and as by his repentance his condition of Nazariteship was in some sort renewed, it pleased God that along with the growth of his hair,

his strength should gradually return to him.

Fatally for the Philistines, they took the view that, since the strength of Samson had been the gift of God to Israel, their triumph over him evinced that their own god, Dagon, was more powerful than Jehovah. This raised the matter from being a case between Samson and the Philistines to one between Jehovah and Dagon; and it thus became necessary that the divine honor should be vindicated."—Kitto.

Supplementary material: "It is remarkable that the exploits of Samson against the Philistines were performed singly and without any co-operation from his countrymen to vindicate their liberties. They seemed to fear him almost as much as the Philistines. It scarcely appears that Samson exercised any authority in the tribes."—Kitto.

Call especial attention to the birthright of Latter-day Saint boys and girls who are born under the covenant, their right as heirs to the priesthood and the need of righteous lives to guard that privilege religiously. The unfortunate choice of a helpmate from among a people who had

no sympathy with Samson should be a stirring illustration of unguided selection and self-sufficient argument.

Unbalanced strength oft proves a calamity. Give illustrations. What should boys and girls do to have a well ordered life that is rounded to perfection? How does it apply to those who neglect religious training to gain only worldly pleasures and goods?

Compare Samson's choice with the desire of Jephthah's daughter.

Give illustrations showing that special talents are no safeguard against failure. What lesson can we learn from Samson in relying too much on our own strength? How would his example in physical prowess be serviceable to us in avoiding calamities in our mental and spiritual tendencies?

Picture Study: "Manoah's Sacrifice," Rembrandt; "Samson," by Rembrandt, Bonnat, Solomon J. Solomon, P. P. Rubens, and Watts.

Fast Day Exercises: Assign as the topic for testimony some of the aims or points brought out in lesson 31, 32, or 33.

Lesson 32. Review.

First Intermediate Department.

Geo M Cannon, Chairman; Wm D. Owen, Josiah Burrows and J. W. Walker.

First Year

Biographical Sketches from the Book of Mormon

[Prepared by Josiah Burrows.]

Lesson 22. Teancum.

(For Second Sunday in August.)

Text: Alma, chapters 50 and 52.

Teancum was one of the bravest soldiers that ever served in the Nephite army. The Book of Mormon fails to give us any information concerning the early life of this patriot. When first we hear of him he is acting as one of Moroni's lieutenants.

In the twenty-fourth year of the reign of judges, a serious quarrel arose between the people of Morianton and the people of Lehi. The people of Morianton laid claim to a certain part of the land of Nephi which did not belong to them, and being possessed of the spirit of war, decided to attack the Nephites. The latter hastened to Moroni and appealed to him for assistance. Fearing the Nephites, Morianton decided to take his people to

the northern part of the land and set up an independent government. An incident happened, however, which frustrated his plans. Being offended by one of his maid servants, he beat her severely, and she, smarting under this cruel treatment, hurried to Moroni and told him what Morianton was going to do. This information was valuable to Moroni. He immediately dispatched Teancum with an army of soldiers to put down the rebellion.

The two armies met at the isthmus, and there engaged in battle. They fought desperately, but Teancum gained the victory. Morianton was slain, and his soldiers taken prisoners. This was a splendid victory for Teancum, and peace was restored for a time.

A year later, the Nephites became involved in another terrible war with the Lamanites. This was brought about by an apostate Nephite named Amalickiah. He separated himself from the people of God, and the spirit of the evil one took possession of him. He hated Moroni, and swore he would fight till he drank Moroni's blood. He went over to the Lamanites, and received a royal welcome from them. He was vain and ambitious,

and soon desired to become their king. Through cunning and scheming he finally secured this position. But even then, he was not satisfied. He wanted to be king over the whole land, and reign from ocean to ocean.

In the hope of accomplishing this Amalickiah raised an immense army of Lamanites. He took command and marched against the Nephites, and succeeded in taking the cities of Moroni, Nephihah, Lehi, Morianton, Omner, Gid and Mulek. Being greatly elated over their successes they pushed forward.

On reaching the land Bountiful they were met by the army of Teancum. Becoming engaged they fought desperately until nightfall, when the tide turned in favor of the Nephites. Wary with the day's fighting, the Lamanites sought their tents. Later, under cover of darkness, Teancum stole into their camp, and discovering Amalickiah asleep, slew him with a javelin. When the Lamanites learned of the death of their leader, their courage failed them; they made a hasty retreat to the city of Mulek, where they shut themselves in.

At the commencement of the twenty-eighth year of the reign of the judges, the Nephites held a council of war. It was called for the purpose of considering plans for the retaking of the cities that had fallen into the hands of the Lamanites. The Nephites had often tried to induce the Lamanites to come out of the cities and fight in the open plains. This they had refused to do.

At this time Teancum's army was greatly strengthened by the arrival of Moroni and his troops. It was decided that Teancum should take a number of men, and march past the city of Mulek, in order to draw out the Lamanites. The scheme worked successfully. On seeing Teancum with such a small body of soldiers, the Lamanites came out to attack them. At sight of the Lamanites Teancum and his men retreated rapidly northward. The Lamanites pursued them. As the Lamanites disappeared from the city of Mulek, Moroni, with his division marched into the city and took possession.

On nearing the land Bountiful, the Lamanites were confronted by any army of Nephites, commanded by a man named Lehi. They were fresh and strong, while the Lamanites were weary from their long march. Jacob, commander of the Lamanites ordered his army to retreat. They turned and started back towards the city of Mulek, being followed by Lehi and his men. But on nearing the city, the Lamanites were met by Moroni's men, thus being caught in a trap between

two Nephite armies. They were completely defeated, many of their number being slain, among them their leader Jacob.

New victories now came to the Nephites, and they succeeded in retaking all the cities they had formerly lost, except the city of Mormon.

Moroni now gathered his forces together. The army was divided into three divisions, one being commanded by Moroni, another by Lehi, and the third by Teancum. The Nephite soldiers were camped on the outskirts of the city. During the night the brave and loyal Teancum, remembering the sufferings of his people, brought upon them by these cruel wars, and mindful of the way in which he had killed Amalickiah, sought the life of the blood-thirsty Ammoron who had wrought such destruction among the Nephites. While the Lamanites slept Teancum managed to get over the wall into the city. After careful search he found the tent occupied by Ammoron, and a moment later Teancum's weapon had pierced the Lamanite general in the region of the heart. The cry of Ammoron aroused his servant, the camp was soon astir, and men were hunting for the man who had taken the life of their commander.

Teancum was caught, and, needless to say, lost his own life. His death, however, was a glorious one. He died in defense of his religion, his country, and his people. The Lord will surely reward him at the last day for his loyalty, devotion and self-sacrifice.

The next morning Moroni attacked the Lamanites. He slew a large number of them, and did not stop till he had driven the Lamanites entirely out of Nephite territory.

Lesson 23. Moronihah.

(For Third Sunday in August.)

Text: Aim, chapter 62, to Helaman chapter 1.

At the end of the terrible wars, which lasted seven years, Moroni returned to Zarahemla, hoping to spend the rest of his days in peace.

He appointed his son Moronihah, to act as commander-in-chief of the Nephite army. Although young he was well qualified for the position for he had been trained from his boyhood in military affairs.

The terrible scourging which the Nephites had received from the Lamanites, had the effect of humbling them and drawing them nearer to the Lord. The Church of Christ was re-established in all

parts of the land, and through the preaching of Helaman and others, many people were convinced of the truth and were baptized. Through the blessings of the Lord the Nephites again began to prosper, the earth yielded in abundance, and the flocks and herds multiplied. And notwithstanding their riches the Nephites walked humbly before the Lord. They remembered that it was by His almighty power, they had been delivered from their enemies. Therefore they gave thanks and praise unto Him daily.

In this happy state they lived for several years, when trouble came to them again through another terrible war. A number of Nephite apostates united themselves with the Lamanites, and incited them to take up arms against the Nephites. This they deeply regretted, for in the strength of the Lord, Moronihah and his army met them, and defeated them with great slaughter.

Soon after this there arose a great contention among the Nephites over the office of chief judge, the office being made vacant by the death of Pahoran. Pahoran had three sons, Pahoran, Paanchi and Pacumeni, and each was desirous of being appointed. An election was held and Pahoran, by the votes of the people, was elected.

This aroused the anger of Paanchi, and he at once stirred up a rebellion among the Nephites. His treason being discovered, he was arrested and condemned to death. His followers, however, in a spirit of revenge, employed one Kiskumen, to go to the judgment seat and murder Pahoran. This wicked deed was accomplished and the murderer escaped, but later he met the same kind of death that he had administered to Pahoran.

While the Nephites, through their strife and contention, were in this divided state, the Lamanites came down upon them in large numbers. They were commanded by an apostate Nephite named Coriantumr. Attacking Zarahemla, they slew the guards, marched into the city, and captured many prisoners. Among the slain was Pacumeni the chief judge.

Rejoicing in his victory, Coriantumr, at the head of a large army next set out to capture the city of Bountiful. But he never reached his destination. He was met and defeated by the valiant Moronihah. Coriantumr was killed and a great body of Lamanites taken prisoners. Moronihah soon regained possession of the capital city, Zarahemla, and his people entered upon another era of peace and prosperity. This was in the forty-ninth year of the reign of the judges. At this time thousands joined the church, and so many were the blessings

poured out upon the people, that even the high priests and teachers were astonished.

But this blessed condition lasted only a few years. Sin and iniquity again crept in among the Nephites, and the Lord began to withdraw His Spirit from them. Because of their riches the Nephites became proud. They despised their poor brethren and sisters, they made light of sacred things, and many became liars, thieves and murderers.

Such was the condition of the Nephites, when, in the years 57 and 58 of the judges, the Lamanites made war upon them and began to drive them from their cities. Moronihah, their faithful leader, was still with them; but the Lord had forsaken them, and left them to fight their own battles. The Nephites now realized how weak and helpless they were to meet such powerful foes.

City after city now fell into the hands of the Lamanites. The Nephites, fleeing before them, sought refuge in the land Bountiful. This they fortified strongly, and retaining possession of it were able to check the Lamanites in their advance northward.

The Nephites now began to look backward. They saw how far they had wandered from the paths of righteousness. They felt that they were under the disfavor of God, and had robbed themselves of His Divine assistance. But fortunately they had not gone entirely beyond the pale of repentance. The Lord had not cast them off forever. If they would turn to Him, He would be merciful to them; if they would repent in all sincerity, He would forgive them and restore to them the lands of their inheritance.

Moronihah was not only a military leader, he was also a spiritual leader. He was grieved because of the condition into which his people had fallen, and preached to them every day, reminding them of the goodness and mercy of the Lord to them; how He had blessed their lands, their flocks and herds, and how they had become a prosperous and wealthy people; how in the days of their prosperity, they had forgotten the Lord, and given themselves over to a life of sin and wickedness.

The preaching of Moronihah had a good effect upon the Nephites. It brought them to a state of partial repentance, and restored them in part to the favor of the Lord. He then began to bless them and gave them strength and courage; and, relying upon His assistance, they went forth under the leadership of Moronihah to recover the cities they had lost.

Little by little they succeeded in gaining lost ground, until they had recovered half of the cities that had fallen into the hands of their enemies.

With the end of this war we hear no more of Moronihah. He had been commander-in-chief of the Nephite forces for almost thirty years. He was a valiant soldier of his country, and a faithful soldier of Christ, the Captain of our salvation.

Lesson 24. Pahoran, The Elder.

(For Fourth Sunday in August.)

Text: Alma chapters 51, 60, 61.

Pahoran, the elder, was the son of Nephiah. At the death of his father he was chosen to act as chief judge of the Nephites. This position he held for fifteen years, when he died.

Soon after his appointment there arose a serious contention among the Nephites. A large number of them prepared and signed a petition, which they sent to Pahoran, requesting him to alter the law so that the form of government might be changed. The signers of the petition were called royalists, or king-men. It was their desire that the Nephite republic should be governed by a king, instead of by judges. Those who were opposed to this were called republicans or freemen.

All the freemen entered into a covenant that they would do all in their power to maintain the rights and privileges they enjoyed. They had full religious liberty, which they prized very highly. Pahoran knew full well what would happen if a wicked king were chosen to rule over them. He remembered the ungodly reign of the wicked King Noah, and wisely declined to grant the request of the king-men. The agitation continued, however, and the matter being submitted to the vote of the people, the election resulted in favor of the freemen.

While the Nephites were in this divided state, Amalickiah was busy collecting large forces of Lamanites and arming them for war. Having raised a powerful army, he marched toward the land of the Nephites. This pleased the king-men, who were very bitter towards the freemen, and who would have gloried in their destruction. The king-men also refused to take up arms in defense of their country and people.

When Moroni learned of the rebellion of the king-men, he became very angry, and at once wrote to Pahoran, and requested authority to compel the dissenters to defend their country. Pahoran granted the request, and Moroni, at the head of the army, went out to subdue the

king-men. A stubborn battle was fought; four thousand were slain, and the leaders who were not killed, cast into prison.

Now, the loss of thousands of men slain, weakened the Nephites, and gave their enemies great advantage. The Lamanite forces, headed by Amalickiah, marched to the city of Moroni. They defeated the Nephites, and took possession of the city. Amalickiah next attacked and captured a number of cities near the sea shore.

This was a trying time for the Nephites. These calamities had befallen them because of disunion, and because they had failed to keep the commandments of God.

During the war Moroni sent a letter to Pahoran, requesting him to send an army to the relief of Helaman, who was engaged in fierce warfare with the Lamanites.

At this time another serious uprising took place among the Nephites at Zarahemla. Many had become discouraged at the success of the Lamanites. They felt that if they had had a king, conditions would have been different. The spirit of rebellion took possession of many. They banded together, and chose one of their number named Pachus, and crowned him king. They took possession of Zarahemla, and drove the chief judge Pahoran out of the city.

The rebels utterly refused to send either men or provisions to Helaman. Failing to get the assistance asked for, Moroni became very angry, and not knowing the conditions at Zarahemla, wrote a sharp letter to Pahoran severely rebuking him for his neglect. He even threatened to go to Zarahemla and slay Pahoran if he did not send the necessary assistance. In closing his letter Moroni said: "Behold, I am Moroni, your chief captain. I seek not for power, but to pull it down. I seek not for the honor of the world, but for the glory of my God, and the freedom and welfare of my country."

Pahoran felt very sad when he read Moroni's letter, and learned of the great loss his people had sustained. He did not feel unkind towards Moroni for the hard things he had written against him. He knew that he had done it, in ignorance. Pahoran wrote immediately to Moroni, giving him a full account of what the king-men had done, and requesting him to come to Zarahemla with an armed force at once.

Pahoran's letter to Moroni clearly reveals his character. It shows that he was a faithful servant of God, a wise judge, and a loyal citizen. While he was a man

of great courage and determination, he was also patient, mild and forgiving.

Moroni responded promptly to the call of Pahoran. He raised an army of volunteers and hastened to the city of Gideon. He united his forces with those of Pahoran and marched to Zarahemla. There he gave battle to the king-men, in which the latter were completely defeated. Pachus was slain, and Pahoran was restored to his place as governor and chief judge.

The prophecy made by Pahoran in his letter to Moroni, in which he said that God would deliver His people out of the hands of their enemies, was literally fulfilled. The Lamanites were driven out of every city they had taken from the Nephites, till there was not one of them left on Nephite soil. Then the Nephites enjoyed a long era of peace.

When Pahoran died he was succeeded by his son, who was also called Pahoran. The young man held the office of chief judge for a short time only. He was murdered by a wicked man named Kishkumen, a leader of the Gadianon robbers.

Third Year—Life of Christ

[Prepared by George M. Cannon.]

Lesson 22. Christ's Transfiguration.

(For Second Sunday in August.)

Text: Matt. 17:1-13; Luke 9:28-36.

The descriptions of the Transfiguration of Christ as given by the two writers referred to in the above texts are quite similar. It is a good idea to have the children read the accounts as given in the Bible. In this way they not only read its simple statement, but they also learn to find passages referred to. And the more familiar they are with the books of the Bible, and how to turn readily to any text referred to, the better. Matthew tells us that the Savior took Peter, James and John into a high mountain. And Luke tells us "And went up into a mountain to pray." Both accounts tell us of the glorified appearance of the countenance and raiment of the Savior while there; and also that He was joined there by Moses and Elias, the great law giver of Israel, and "The Restorer." Peter, who seemed ever mindful of the needs of the Master, expressed their appreciation of being with Him and of the visit of Moses and Elias and desired to make habitations for Jesus and for each of His visitors. While he yet spake a bright cloud overshadowed them.

Have the pupils commit to memory the words described by Luke as coming out of the cloud: "This is My beloved Son. Hear Him."

This wonderful manifestation was given to the three disciples to whom Jesus gave the charge of His work after his death. The principal one of the three (Peter) had previously testified of the divine mission of Jesus. The scene is described in Matthew 16:13-20.

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?"

"And they said, Some say that Thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am?"

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

"Then charged he his disciples that they should tell no man that he was Jesus the Christ."

Also explain to the children Joseph Smith's first vision. On that occasion, in answer to Joseph's prayer, a glorious column of light appeared to come down to the earth near where Joseph knelt, and in this light appeared two heavenly beings—our Eternal Father and the Son. And the Father, pointing to the Son, said: "Joseph, this is My beloved son. Hear Him."

Lesson 23. Christ and the Little Ones.

(For Third Sunday in August.)

Text: Matt. 19:13-15; Mark 10:13-16.

The Savior everywhere in His life showed His love for children. To him the things for which childhood stands—purity, humility and love unfeigned—are of the highest importance. This is strikingly shown in Mark 9:33-37.

"And he came to Capernaum: and being in the house he asked them, What was it

that ye disputed among yourselves by the way?

"But they held their peace: for by the way they had disputed among themselves, who should be the greatest.

"And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

"And he took a child, and set him in the midst of them; and when he had taken him in his arms, he said unto them,

"Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me."

In the text in Matthew referred to at beginning of this lesson we find:

"Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

"But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

But the lesson is even more beautifully told in Mark 10:13-16:

"And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

"But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

"And he took them up in his arms, put his hands upon them, and blessed them."

Among Latter-day Saints, and, in fact among all civilized people, great respect is due from the young to the aged. And those who fail to show that respect are lacking in those elements of human character which make men great. When we find children who are slow to respond to call of father or mother; or who, when they do answer refuse to obey, then we feel sure that those children's education has been neglected. The higher the type of real culture, the more regardful will boys and girls and even men and women be of those who are older than they. Sometimes we see people who treat the aged and the infirm in such an unkindly way that it is doubtful if their course does not bring to their aged kinsfolk sorrow as keen as death. In fact, it is doubtful if such cruel and unsympathetic treatment is not about as bad as that of the Zuni Indians described in a story once told by President Wilford Woodruff in the presence of the writer:

President Woodruff during early times in the West traveled much among the people in all parts where the Saints had colonies or villages. In the course of these travels he visited the Zuni Indians and there met a remarkable man whom his fellow tribesman had named "Lightning" because of his wonderful agility and fleetness of foot. It was said of him that when he wanted to catch a horse he disdained ordinary methods and would take his rope or whatever he desired to use as a bridle and would go out to the band of horses; select the one he desired to ride and single him out from the rest and follow him until he caught him. And that such was his persistency and his fleetness that no horse could escape being caught. They also said of "Lightning" that in his prime he would travel from the Indian village to a field upon which he raised corn for his family; hoe all day on the corn and return home at night although for ordinary persons the round trip to this field and back to his home was a day's journey.

Well, President Woodruff, as stated, met this Indian while the latter, although well along in years, was still able to do these remarkable things. Many, many years later President Woodruff again visited this Indian village, and met some of its inhabitants. After talking with them and while speaking to one who was at that time prominent among them he inquired after his old friend and said:

"Where is my old friend, Lightning?"

"We buried him," was the reply.

"What," said Brother Woodruff, "Is he dead?"

"Yes," said his informant, "He was pretty near dead."

"Why, you didn't bury him alive, did you?"

"Well, a little bit alive," replied the Indian.

"My gracious," said Brother Woodruff, "didn't he suffer terribly?"

"Oh, not much; he just *squcal little bit*," said the Indian, in tone and word characteristic of his people.

* * * * *

The young should be mindful of the old. And those in their full manhood and womanhood should be thoughtful of the young. In the old days while President Brigham Young was alive, it was the custom to hold a general Priesthood meeting in the old "Council House" that stood then where the "Desert News" building is now, corner of Main and South Temple Streets. At such a meeting one hot evening in midsummer the house was filled to its capacity.

The janitor, very thoughtfully, took a bucket of clear cold water and with a

dipper proceeded to refresh the occupants of the long benches. About half way back in the room and at the end of one bench a boy holding the office of a deacon sat and expectantly watched the dipper as bench after bench ahead of him was supplied with the cooling draught. At length his bench was reached. He stretched forth his hand for a drink, but was surprised to be told: "This water is for men, not boys." The boy's cheeks flamed: his thirst was unquenched, and for years he hated that man. Finally he forgave him, and considered his churlish act to have been prompted only by ignorance; but not until the boy had read more his Bible; and among other things the words: (Mark 9:41).

"For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."

Lesson 24. Seventy Disciples sent Forth.

(For Fourth Sunday in August.)

Text: Luke 10th chapter.

(To be outlined and developed by the Stake Board and local workers).

Many important lessons are contained in this chapter. Among them the joy of missionary service; true friendship or "who is my neighbor;" and "the better part" (verses 38 to 42) to hearken to the word of the Lord is more important even than our temporal needs.

Primary Department.

Chas. B. Felt, Chairman; assisted by Dorothy Bowman and Ethel Simons Brinton.

Lessons for August.

First Sunday.

Last month a beautiful story was told of David and Saul wherein David returned good for evil. Which of those men do you think proved himself to be the best? It is noble to do good to those who are unkind to you. Do any of you children remember how David returned good for evil? Have any of you, during the last month, been kind to any one who was unkind to you?

Tell us about it. An incident related by the teacher will often lead the children to tell their experiences.

Lesson 28. Elijah.

Text: I Kings 16:29-33; 17:1-6; 18.

Reference: JUVENILE INSTRUCTOR, Sept., 1913.

Aim: A departure from the true faith forfeits the blessings of heaven.

Memory Gem: "Thou shalt worship the Lord, thy God, and Him only shalt thou serve."

I. A Prophet of the Lord.

1. The calling of a prophet—God's mouthpiece to the people.
2. The voice of a prophet is the voice of God.
3. Punishment always follows the rejection of a prophet's message.

II. Description of Elijah.

1. His clothing.
2. His long, coarse hair and beard.

3. Stern, serious face, but warm heart.

4. His abode—in the desert and lonely places.

III. Ahab, King in Israel.

1. A wicked ruler.
2. Effect of his bad example upon the people.

IV. Jezebel.

1. A princess of Tyre.
2. Wife of Ahab.
3. Beautiful but selfish and cruel.
4. Her introduction of idol worship.

V. Elijah's message.

1. Elijah sent to Ahab.
2. He predicts a great drought.
3. The prophecy fulfilled.
4. Great suffering and death.

VI. The Lord remembers His people.

1. Through repentance and humility they regain the favor of God.
2. The people return to the worship of the true God.
3. The drought broken.

Have you ever thought of what would happen if no rain fell during the spring or summer, nor snow during the winter? What would become of the crops the farmers planted, of the trees which furnish us with fruit, of the grass and flowers that make our homes so beautiful? I wonder if we always remember that it is God who in His love for us, sends the rain and the sunshine and the snow—all for our good, as then the wheat grows and we have flour from which to make bread to eat, the trees bear delicious fruit, the cows feed upon the grass

and give us milk, while the flowers help so much to make us happy.

We are going to tell you today of a people which did not feel grateful to our Heavenly Father for such or any blessings, the necessity of their being taught a lesson, and how God taught the lesson.

Tell of the division of the kingdom between two kings after Solomon's death; how they and their people forgot all the wonderful things the Lord had done for their forefathers, and turned aside into wickedness; how God warned them by sending a prophet—a prophet being one to whom the Lord reveals His will, and who in turn tells the people what the Lord wants them to do. Obedience always brings rich blessings, while disobedience, which is disobedience to God who speaks through His prophets, deprives the disobedient one of such blessings. Remind them of what befell the people in Noah's day because they refused to do God's will.

This Prophet, Elijah, one of the greatest, a "heroic servant of God, rugged, stern, enthusiastic, full of the thought of the glory of God," determined to do all he could to bring that glory about; a man of the open air, living in the desert, yet loving the great mountains, where he walked with God and learned His will.

Describe his mantle of camel's hair, his beard long and rough, his face stern and serious, yet with a heart full of love and sympathy.

About a hundred years had passed since Solomon died, and wicked King Ahab ruled over a wicked people. His wife, Jezebel, beautiful, but who worshiped idols, was very selfish and cruel.

Tell of how, to please Jezebel, Ahab commanded the people to worship Baal instead of the true God; how the prophets and some of the priests refused, and were driven away or killed; they remembered that great commandment, "Thou shalt worship the Lord, thy God, and Him only shalt thou serve," and they knew the promise was true—"Be thou faithful unto death, and I will give thee a crown of life." Isn't that beautiful? Let us repeat it.

Baal could not give the people rain, yet without rain a famine would come. Might not this bring them back to God, humble and willing to serve Him?

Tell of God's command to Elijah and of his going to Ahab telling him that for three years no rain would fall; of Ahab's disbelief; of Elijah going to the brook Cherith, where he was fed by the ravens; of the failure of rain for three years, bringing on a severe famine, and the humbling of the people, so they were willing to listen to Elijah, whom the Lord

again sent to them; of the Lord again blessing them when they turned and worshiped Him, making them happy and grateful for the rain which He again sent, with crops following.

Lesson 29. The Chariot of Fire.

Text: I Kings 19; II Kings 2:1-15.

Reference: JUVENILE INSTRUCTOR, Oct., 1913.

Aim: A righteous life brings a glorious reward.

Memory Gem: "Be thou faithful unto death, and I will give thee a crown of life."

I. Elijah's life threatened—His escape.

1. Jezebel vows to take the life of Elijah.

2. The prophet repairs to the wilderness.

3. Ministered unto by an angel.

II. The Calling of Elijah.

1. Elijah commanded to go and anoint his successor.

2. Meeting of Elijah and Elisha.

3. Elisha's feast.

III. The Beginning of the end.

1. Elijah visits the School of the Prophets.

2. Elisha's request.

3. The chariot of fire.

4. The mantle of Elijah falls upon Elisha.

5. Elisha accepted as the Prophet in Israel.

Surely you would like to hear more of the great Prophet Elijah, so we shall tell of some other wonderful things the Lord did through him; how he left this earth after anointing another prophet to take his place.

Tell of Jezebel's threat of putting Elijah to death; of Elijah's escape to the wilderness, without food, and how food was provided for him; of his wonderful fast; of his searching out Elisha and placing his mantle upon him and telling him to follow as God had chosen him to take Elijah's place as prophet to Israel; of Elisha wanting to kiss his father and mother before going; of the feast, after which Elisha followed Elijah.

When Elijah realized that he was soon to leave this earth, he, accompanied by Elisha, paid a visit to a school called the "school of prophets" where were the sons of the prophets. Upon leaving it Elijah requested Elisha to go back, but Elisha refused, as he loved Elijah too much to leave him alone. Tell how fifty of the sons of the prophets followed at a distance, watching one of the most wonderful scenes ever enacted. They reached the river Jordan when Elijah smote the waters with his mantle, the waters divid-

ing so they could go over on dry land.

Tell what Elijah said to Elisha, and Elisha's request, and of the wonderful chariot of fire which the Lord sent to carry Elijah away; of Elisha's wonderment; of his picking up the mantle of Elijah, and returning towards home; how he smote the waters of Jordan as did Elijah, with the same result to the convincing of the sons of the prophet that Elisha had been chosen of God to take the place of Elijah.

Lesson 30. Elisha and the Widow.

Text: II Kings 4:1-7.

Reference: JUVENILE INSTRUCTOR, for October, 1913.

Aim: The Lord helps His people when they are in need, if they trust in Him.

Memory Gem: O, give thanks unto the Lord, for He is good.

I. The Widow.

1. Her distress.
2. Her sons to be sold for debt.
3. Her faith.
4. Applies to Elisha.

II. Blessed by the Lord through His prophet.

1. Elisha's directions to the widow.
2. The widow's oil increased.
3. Her sons saved.

III. Her gratitude.

From two long lessons we now come to a lesson covering but seven verses. The former lessons required careful reduction of material: this one gives opportunity to the teacher to enlarge upon the text by filling in details left by the writer of the seven verses, to the reader.

We shall leave to the teachers, assisted by their Stake Supervisors, the introduction or point of contact, the detailing of the story, and making the application.

It will not prove difficult if you will give it prayerful effort, using the mental gifts God has given you, and we will ask you to note whether or not, the lesson being your own, isn't stronger and better for your children than had it been given in detail by your committee?

Lesson 31. The Healing of Naaman.

Text: II Kings 5:1-16. See JUVENILE INSTRUCTOR, Oct. 1913.

Aim: Great blessings come from a child's faith.

Memory Gem: Behold, now I know that there is no God in all the earth, but in Israel.

I. Naaman.

1. Who he was.
2. His affliction.

II. The Hebrew Child.

1. Captive of the Syrians.
2. Maid of Naaman's wife.
3. Her sympathy.
4. Her faith.

III. Naaman goes to Samaria.

1. Visits the king.
2. Seeks Elisha.
3. Message from the prophet.
 - a. How received.

IV. Naaman healed.

1. Acknowledges God.

Has anyone whom you love very much been terribly sick at home?

Whom did you think could cure that person? Perhaps a doctor was sent for. Did the doctor know what to do? Yes, doctors have studied and know a great deal about sickness. Did the doctor help the sick person?

Who thought of somebody else besides the doctor who could cure sick loved ones? Who is it that knows a great deal more and has much more power than doctors? No matter how very sick a person is, the Lord always can cure him if we have faith and ask Him to do so. Many times people are cured without even sending for a doctor, if they ask our Heavenly Father to cure them. Many times the doctors tell us that such people cannot live and the Lord has made them better.

When we want the Lord to heal us, how do we ask Him? Sometimes we pray to Him ourselves. Often we call in the Elders who have been given the power to do so, and they anoint with oil and then bless the sick and they are cured if we have enough faith.

Syria was just north of the land of Israel. Damascus was its chief city. Describe its beauty—near the foot of snow-clad peaks on a plain with its corn-fields, gardens, orchards watered by two rivers. In this city lived Naaman. Tell of his great wealth, beautiful home, and position. He was also very honorable, brave and much loved by the king and his countrymen. There was one secret sorrow—he had leprosy, the dread disease. There were some dreadful white spots already on his body and he knew that they would spread until he, perhaps, would have to leave his beautiful home and dear ones and live all alone.

Naaman went to all the noted doctors and tried many medicines. He was so rich and had such power that he could have anything money could buy. But all the doctors said that they could not cure him.

Tell of the little Israelite maid who had been torn from all her people and brought captive to live in Syria. This little maid, even though a slave, had a greater gift and knew more than all those rich, pow-

erful people around her, for she knew of our Heavenly Father and His power. Her parents and teachers had taught her of Him before she was a slave and she remembered it and knew that God could do anything. She was very fond of her master, Naaman and felt so sorry because he was sick. When all the doctors said that he could not be cured this little girl knew who could cure him. She knew that the Lord could cure Naaman if he should go to the Lord's prophet, Elisha.

Relate how she told her mistress and Naaman's journey with letter from the Syrian king and his servants and chariots; of his reception by the king of Israel; of being sent for by Elisha. He came with all his following before Elisha's humble cottage. He was proud, and expected the prophet to come meekly out and then perform some wonderful miracle; so when he received the instruction to wash in Jordan seven times, sent by merely a messenger, he was angry.

After being persuaded by his servants to try this simple thing he went to the little Jordan stream and the miracle happened. He bathed once, twice, etc., until the seventh time and lo! his body was as clean and pure as a baby's! The white spots were entirely gone, and he was cured. Then tell of his return to Elisha and acknowledgment of the Lord. Repeat the memory gem.

Emphasize the fact that it was a child's faith that had caused Naaman to find the cure.

Lesson 32. Elisha's Kindness to his Enemies.

Text: II Kings 6:8-23.

References: JUVENILE INSTRUCTOR, Oct., 1913.

Aim: Those who serve the Lord show mercy and forgiveness even to their enemies.

Memory Gem: Love your enemies, do good to them that hate you.

I. Syria and Israel at war.

1. Syrian camp.
2. Surprised by Israelites.
3. King fears traitors.
4. Sends to take Elisha.

II. Elisha's Deliverance.

1. City surrounded.
2. The servant's fear.
3. Syrians stricken with blindness.

III. Elisha's treatment of his enemies.

1. Give them food.
2. Allows them to return to Syria.

How many of you like to see soldiers

marching with their bright uniforms and sparkling guns? How many of you have ever heard a great big cannon roar when it is fired? Today we are going to tell you of some soldiers who lived before there were any guns or cannon. A short talk about the difference of weapons will help make the story interesting. Pictures of swords, bows and arrows, spears, and especially the war chariots should be shown to the class. They may be found in large family Bibles and may be sketched on blackboard or paper and explained. The differences between the camps then and today may be described. The king's tent was usually placed in the center and his long spear stuck in the ground before it. The tents of the captains were placed around that of the king and each captain had to look after the men under him. A standard waved over the encampment. The officers and soldiers of high rank wore breastplates made of brass or iron, and helmets upon their heads. In battle they fought with heavy shields and fought with swords and lances. Each officer was accompanied by his armor-bearer. After these officers in chariots came the horsemen dressed in armor with lances, swords and spears. Then came a vast throng of soldiers on foot carrying bucklers or shields made of wood covered with tough hides. These fought with bows and arrows and slings.

In the course of the story ask the children how Elisha could tell what the Syrian king was doing when he was not near him, and lead them to see that it was through the power of a prophet with which God had blessed him that he was able to see what was happening and many things that would happen.

Bring out clearly Elisha's absolute faith and knowledge in his reply to his servants when they were surrounded: "Fear not, for they that be with us are more than they that be with them." What a wonderful sight when the servant saw the wonders Elisha could already see!

The blindness with which the Lord smote the army in answer to Elisha's prayer did not close the eyes of all the soldiers, but made them so they did not know where Elisha was leading them until they found themselves in the country of their enemy.

Elisha's treatment of these soldiers teaches so beautifully the lesson of forgiveness of enemies—a good act had won a great battle. Ask the children what they think of this treatment and get their own opinions influenced by those of the teacher.

Kindergarten Department.

Wm. A. Morton, Chairman; Assisted by Beulah Woolley.

(Through an oversight we failed to mention the fact that Sister Lucile Webb, of Ensign Stake, prepared the lessons for the month of June. We know that all appreciated her assistance.)

For Stake Workers.

Suggestions for July Union Meeting.

- I. A demonstration of the use of the blackboard, illustrating lesson for third Sunday in August. See Juvenile Instructor, Dec., 1911, p. 736.
- II. Discuss the use of pictures.
 - a. In circle.
 - b. In giving the lesson.
- III. Have one of the songs suggested taught as it would be taught to the children.

Work for August.

Pictures: Pictures illustrating the majority of lessons for this department for the present year can be obtained at the Deseret Sunday School Union Book Store. Price 40c a set.

If you cannot secure the pictures now, you will find pictures illustrating the finding of Moses, in JUVENILE INSTRUCTOR, July, 1911, p. 430, and David rescuing the lamb, in August number, 1911, p. 485.

Songs: "Who Taught the Birds?" page 192. Kindergarten Plan Book, "Welcome, Happy Sunday," Deseret Sunday School Songs, p. 113. "Good Morning Song," p. 40, Kindergarten Plan Book, "God's Work," p. 71, Hill.

Suggestive memory gems: (Choose one).

"God is always near me;
Though so young and small,
Not a look or word or thought,
But God knows it all."

"All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
Our Father made them all."

"Dearest children, God is near you,
Watching o'er you day and night,
And delights to own and bless you,
If you strive to do what's right."

"Hosts of children, ev'ry morning,
Seek the Lord in earnest prayer,
Thanking Him for ev'ry blessing,
Life and health, and loving care."

Rest exercises: The lessons and the nature work furnish material from which to build your rest exercises. Helping to amuse the baby; the river, the sun and rain, the planting and caring and harvesting of the grains can be worked out by the teacher and by suggestions from the children.

Aim for the month: Implicit trust in God and earnest effort on our part wins God's favor.

First Sunday.

Children's day. Visit some of the pioneers or oldest settlers in your ward, if possible. Help the children to show appreciation to those who have had the courage to go through the hardships which always come with early settlement. Let them sing their songs and take their flowers to the old folks.

Second Sunday.

Morning Talk: The river. Have the children tell you about the streams of water they have seen, and what grows along the banks. Lead them to understand that the river is a larger stream of water. Gather cat-tails, if possible, or any shrubbery which will bring the lesson setting nearer to the understanding of the children.

Lesson: Baby Boy Moses.

Text: Ex. 2:1-10.

A long time ago there lived a good father and mother, and they had a little girl named Miriam and a little boy named Aaron. The father and mother had to work ever so hard, because a wicked king lived in the land who made them do all kinds of hard work. But they loved each other dearly and so were a happy family. They loved the Heavenly Father, too, and one day He sent them a beautiful baby boy. How glad Miriam and Aaron were to see their dear little baby brother. They wanted to run out and tell their playmates the good news, but they could not. They had to keep it a secret, because the wicked king had said that all baby boys should be killed. But the father and mother and brother and sister wanted to keep the baby more than anything else. They prayed to Heavenly

Father to keep him safe, and did everything they could to help. So for three months the wicked king heard nothing about the baby. As he grew larger they knew something would have to be done or the king would find him.

One day the mother thought of a plan. I am sure Heavenly Father helped her to think of it. She went down by the river and gathered some bullrushes. They were like big blades of grass, and were very soft, so that they would bend easily. She wove them together into a basket. Then she put something all over the outside and inside of it to make it very firm and tight, so that no water could get inside of it. When it was all finished she called the basket an ark. She put a soft pillow in it and then the dear little baby. She covered him over with a coverlet and tucked it in well so he could not fall out. She carried the ark with the baby in it down to the river. Miriam went with her. She found a shady place among the rocks in the river and left him there, sound asleep. She said to Miriam, "Stay here where you can't be seen and watch what happens to our baby."

Very soon the king's daughter, the princess, went down to the river, with her maids, to bathe. She saw the queer little ark lying among the bushes. She said, to one of her maids, "What is that? Get it for me." The maid did as she was told and took the ark to the princess. The princess uncovered it and saw the baby. Just then he woke up. He did not see his mother, so he puckered up his little mouth and began to cry. The princess said, "Oh what a dear little baby! I shall keep him for my very own." Miriam had seen everything that had happened and ran to the princess and said, "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?" The princess said to her, "Go." Miriam ran as fast as she could to her mother and told her everything. The mother hurried back with Miriam, and the princess said to her, "Take the child to your home and nurse him for me, and when he is old enough I want you to bring him to my palace, for he is to be my child. And I shall name him Moses, because I drew him out of the water."

The mother and Miriam took the baby home again, and such a happy time it was for the family. Now they could take him out in the sunshine and everybody could know about him. The wicked king would not harm him because he belonged to the princess. And they all knelt down to pray to Heavenly Father and thank Him for helping them keep the baby safe.

Third Sunday.

Morning Talk: Work out the following nature thought. "Evidences of God's favor cover the face of the earth at this season." We see it in the matured beauty of the grain field, in the full ripeness of the fruit. Man, with an entire faith that God would do His part, has labored hard during the spring and early summer. What has the farmer been doing? What has our Heavenly Father been doing? Of what avail would the farmer's efforts have been, had our Heavenly Father not sent His messengers, the sun and the rain, to do their work?

Lesson: Fire From Heaven.

Text: I Kings 6:30-32; 17:1; 18:1, 2, 16-46.

Pictures for this lesson are hard to obtain, but you will not miss them if you use blackboards. If you do not have blackboards use large sheets of plain paper and a soft pencil or crayon. You can easily draw an image and altar before class. Let the children help you draw the one to represent Elijah's altar. See JUVENILE INSTRUCTOR, Dec., 1911.

Once there was a king. His name was Ahab, and he was a very wicked king. He forgot all about Heavenly Father, and never prayed to Him. He let some wicked men come from another land and build such a funny looking creature out of wood and stone like this (show picture you drew.) They called it Baal. Then King Ahab knelt down and prayed to it and so did most all the people. Heavenly Father was not pleased with this, and told Elijah to go to King Ahab and tell him He would send no rain to the land. So Elijah went to the king and said, "As the Lord God of Israel liveth, before whom I stand there shall not be dew nor rain these years." Then Elijah went away. None of the people knew where he had gone. Heavenly Father had told him to go to a place where he could get food, for Elijah loved Heavenly Father, and always prayed to Him.

But King Ahab and the people began to have a very hard time. The growing grain and corn began to get dry, for no rain came and they just withered and died. The grasses and hay dried. Most all the food was eaten and there was no hay for the horses and sheep. But still the people did not pray to Heavenly Father. They just prayed to Baal, and of course he could not send rain. At last King Ahab said to his servant, "Let us go into all the land and see if we cannot find some water so our horses and sheep

will not die." They hunted and hunted, but could not find any water.

Then one day King Ahab saw Elijah and said to him, "You have brought this trouble to us." But Elijah said, "No, it is you yourself because you have not prayed to Heavenly Father and remembered that He gives you everything you have. Tell all the people to go up on the mountain." So the king sent word to all the people and they went up on the mountain early the next morning. Elijah also went up and said to the people, "Today you shall know who to pray to." Then to the king he said, "Your men may build an altar of stone and so will I. We will each have an animal to put on top of the wood, but will put no fire under it. Your men can pray to Baal and if he sends fire to burn the animal then pray to him. If Heavenly Father sends fire from heaven, then you will know that He is the true God."

So the wicked men picked up stones and put them in a pile like this (show drawn picture), then sticks of wood on top of the stones, and then the animal. Then they began to pray. They prayed until noon, then all afternoon, but Baal was nothing but a piece of stone, and could never help them, and when it was evening they had to stop.

Then Elijah built his altar. He piled the stones one on top of the other, then the sticks of wood, and then the animal on top. He had some men help him dig a ditch all around the altar. He told them where to get some water. He said, "Fill four barrels of water," and the men did as he told them. He had them pour the water all over the wood and altar. He had them fill the barrels three times so that all the stones were wet and the ditch full of water. Then he prayed to Heavenly Father and fire came down from heaven and burned the animal, the sticks of wood and the stones, and dried up the water that was in the ditch.

The people knew then who could answer prayers. Elijah told King Ahab that they would have rain, and sure enough, in a little while the rain poured down and the people were very thankful to Heavenly Father.

Let us say:

"Now before we work to day
We must not forget to pray
To God who kept us through the night
And brought us to the morning light."

Fourth Sunday. David, the Shepherd Boy.

Text: I Samuel 16:11, 12; 17:14, 15, 34-37; 23 Psalms.

Helps: Bible Dictionary, or Encyclo-

pedia, and The Story of the Psalms, Van Dyke, chapter 3.

(Show a picture of some sheep.) What do you see in this picture? Who has seen some live sheep? (Let children tell what they have seen, what the shepherds do and what the dogs do.)

Long, long ago, there was a little shepherd boy named David. He took care of all his father's sheep. The sheep were just a little different from the ones we see, for their tails were very much larger; and the shepherds took care of them in another way. David was very happy with the sheep. He loved every one, and had a name for each of them.

He always led the way. The sheep were sure to follow him. He was a strong boy and could walk where the greenest and best grass grew; and his eyes were bright to help him to see it. When he found the green pastures for his sheep he let them eat the grass, and he sat down to rest. It always made him think of Heavenly Father when he saw the green grass and felt the warm sunshine, for he knew that Heavenly Father caused the sun to shine and the grass to grow. He sang beautiful songs as he watched the sheep on the hillside.

When it was noon he knew that it was time for the sheep to drink. He called them by name and led them to where the cool clear water ran down the hillside. They all drank some of the water, and so did David. He knew that water was the best thing to drink to keep him well and strong. Then the sheep lay down to rest near the still water. David sat down and said, "How good of Heavenly Father to give us this cool, clear water to drink." He ate his lunch—just bread and fruit and things to make them strong and healthy.

Then it was time to call the sheep again. He had to find another place for them to eat. He led the way over the hills and rocks. He listened for every strange noise, for he knew that bears lived near and they tried very hard to get the sheep. Once he heard a little lamb cry. He turned and saw a bear with the lamb in its mouth. He ran quickly, prayed to Heavenly Father to help him, and took the lamb out of the bear's mouth and killed the bear. All the sheep were so frightened that they went closer than ever to David. "Never fear," he said to the sheep, "Heavenly Father helped me to take care of you," and he knelt down to thank Him.

All afternoon the sheep ate the grass David found for them. And when the sun was far over in the sky he led them to a safe place for the night. David slept out doors so that he could wake up

quickly if he heard a sound. He saw the beautiful stars in the sky and the lovely moon. And they helped him remember the good, kind Heavenly Father.

In the morning David was up early and went off with the sheep again. He called them by name and he led them to the green pastures and to the brooks. His eyes were always open to see if a robber or bear or lion was after the sheep.

One day he saw a lion run off with a lamb. He ran after it and Heavenly Father made him strong and he killed the lion and took the baby lamb back to its mama.

Then he found some green grass for the sheep to eat, and he sat down to rest. He thought of what he did every day to take care of the sheep. He said to himself, "Why Heavenly Father cares for me, just as I care for the sheep. He is my shepherd. The sheep trust me and go wherever I lead them. They know I

will lead them to the right places. So Heavenly Father helps me when I trust Him." And David sang a beautiful song. This is part of it:

"The Lord is my shepherd;

I shall not want.

He maketh me to lie down in green pastures,

He leadeth me beside the still waters."

Application: Heavenly Father will help us when we pray to Him. He may not always give us just what we ask for, but He will give us what is best for us.

Fifth Sunday. Review one of the Lessons of the Month.

Remember repetition is much better for little children than too much new material.

War.

By Henry James.

To bind the wounds of nations, heal each bruise;
To make all races one in purpose, thought,
To sheathe the sword, spike cannon, unship guns;
To be so big that injury be forgot,
And smaller peoples, looking toward the great,
Shall know them as their friends, and feel assured—
These form the inspiration to contend
'Gainst war and all its fearful cost in woe.
War is a lust for vengeance or for power,
Glories in roar of battle shots, and groans;
It means that homes shall flame, the fields be bare,
And women wander lone upon their way,
While in the wasted space where grain had waved,
Prone in the dust, red with rich blood they shed,
Shall lie the country's proudest sons, and best,
And all for what? Perchance, a fair land's weal.
Then, loving those who fell, we bring a wreath,
Or tell in song how brave they were, how true.
But oftener that some money is at stake,
And capital, that queer and timid thing,
Stands by its coffers not afraid to fight
By proxy, scorning risk of its soft skin.
One truth stands forth, as might a marble shaft
Set on a hill, and firm as its own base,
And this it is: Who, from his coign secure
Shouts loud that war must be, and murder reign,
So that his honor, as he terms his purse,
Shall be intact, and fat with tainted pelf,
Is knave and fool, a traitor in his heart,
Disloyal to his fellows, and his God.

Notes on Our History.

By Delbert W. Parratt, B. S., Director in Utah State Historical Society.

VIII.—IN THE VALLEY OF THE FISH-EATERS.

The first swine, sheep, cows and horses ever seen by American Indians were those brought from Europe by early Spaniards. However, before the year 1776, when the Escalante party journeyed from Santa Fe to Utah Lake, many horses had found their way into the then remote regions of Colorado and Utah. The dauntless Franciscan monk, while near the present Utah-Colorado line enroute to the lake, makes mention of meeting "eight Yuta Indians, all on good horses," and that, as far back as Escalante's time, the Indians living about Utah Lake were acquainted with horses there can be no doubt. In telling of his entry into Utah Valley the good Father writes under date of September 23, 1776: "We found the grass of the plains (along Spanish Fork Creek), where we came, recently burned over and others already burning, from which we inferred that these Indians thought us to be Comanches, or other enemies; and as they had probably seen that we were bringing animals, it had been their intention to destroy the pasturage along our way, so that because of the lack of this, we would be obliged to leave the valley sooner. But as it is so large and broad, they could not do it in so short a time, even though they had put fires everywhere."

This reference speaks not only of horses, but of the hostile manner in which the intruders were to be received, unless something should be done. To do this something, Father Escalante, right after pitching camp upon the Spanish Fork Creek, delegated Dominguez and others to hasten to the nearest Indian village and there explain the intent and purposes of the new comers. Regarding this let us

again copy from Escalante's diary: "As soon as we had halted, Father Francisco Antanasio (Dominguez) with the guide, Silvestre, his companion Joaquin, and the interpreter, Muniz, left for the first of the settlements, and going as rapidly as possible, though the horses were so fatigued, in order to arrive this afternoon, they went six leagues and a half (nearly sixteen miles) to the northwest. They



UTAH INDIAN BRAVE OF TODAY.

arrived and were received by the men with their weapons ready to defend their families and homes. But as soon as Silvestre had spoken to them, they changed their warlike appearance to the most courteous and simple expressions of peace and affection. They took them very cheerfully to their simple huts, and after they had embraced them in a singular manner, and signified to

them that they desired peace, and that they loved us as much as our best friends, the Father (Dominguez) gave them opportunity, so that they could talk at length with our guide Silvestre, who gave them an account of what he had observed and seen, and spoke so much in our favor, of our design and work, that we could not have wished for anything better."

The day following, upon invitation from the natives, Escalante and those remaining at Spanish Fork Creek moved to the village of huts some distance north of Provo River, there

spent the afternoon in trying to explain Christianity to the assembled natives. Such was the encouragement, that the two delighted monks promised to return to the Indians at some later date "with more priests and more Spaniards" to "teach them to plant and sow, and to raise herds of cattle, so that they would be able to eat and to dress like the Spaniards, to obey the law, and to live as God had commanded." The redskins took these well-meant promises in good faith and urged the visitors to make speedy return.

Crops that All Should Grow.

By Dr. Joseph M. Tanner.

There are some crops on the farm that may be said to be the basis of all kinds of agricultural prosperity. There is one crop which seems necessary in every phase of agricultural life. It is an almost universal necessity. That is alfalfa. It fits in everywhere in the economic conditions of agriculture. It is needed for the hen, the hog, the horse, the cow, the sheep. It is hard to think of a single division of farm life where it has not its distinctive place.

Universality of this wonderful forage crop is such that a man can hardly claim intelligent citizenship who does not know something about it. It belongs to all lands and to all climes, and thrives under nearly all conditions. Before entering upon farm life, I should almost consider it a religious duty to read one or more books on alfalfa. I was recently asked by Professor Hinckley of the Y. M. M. I. A. Board, to recommend a book containing profitable reading for the young men. My reply was, "Alfalfa is King. Why not read Wing on Alfalfa? Alfalfa is not only king of all forage crops, it is king in the universality of its requirements."

The profits of alfalfa may be figured

out in detail and with great accuracy. It is known, for example, the quantity and quality of milk it will produce from a certain class of cows, and with the market value of butter fat fixed, alfalfa will tell you in dollars and cents what it is worth. The old sow will live the winter through on alfalfa alone and produce a healthy litter of pigs. It helps the hen to lay. It makes the sheep grow, and all animal life responds to its rich contents. Coburn, the secretary of the Kansas State Board of Agriculture, has written an excellent book on alfalfa in America. Farm literature is increasing rapidly and a farm library should be in every home.

I cannot too forcibly express the opinion which I have given before, that agriculture is the coming industry. Witness every year how its ranks are swollen by men of pre-eminence in other walks of life. Witness the pride that the merchant, the lawyer, the doctor, the railroad magnate feels in a well equipped farm which he esteems as the most valuable of his possessions. Again, the standard of education required for the farm is getting higher and higher.

British Children and the World War.

By Florence L. Lancaster.

IV.

NANCY FINDS A VISITOR AT HOME.

It was late September when Nancy found herself back in the familiar station. To her disappointment no one was there to meet her. The reason, as she learned that evening, was, that her arrival was an hour or more sooner than had been expected. The times of arrival indeed of both trains and letters were now somewhat uncertain; since the commencement of the war the Government had taken control of the trains, often chiefly utilized for the transport of troops; while at postal headquarters there was considerable shortage of employees, owing to so many of the men having enlisted.

So Nancy took her seat in the omnibus, making her way when it had stopped at a certain point, for the shortest route homeward across the common. But here a spectacle met her gaze almost as strange and startling as a transformation scene at the Christmas pantomime. She recalled it as a breezy stretch of sward with a foot-path worn through the center, where one side boys shouted to each other at base-ball, while cattle placidly pursued their avocation of grazing at other points. Instead now were reared the awnings of tents, amidst a medley of tethered horses, great wagons, and rows of heavy guns on wheels; while long lines of men in khaki uniform were passing into one of the largest of the tents. Nancy took in all this at a glance, then turned from the gate and pursued her way by the high-road. The Cambridge common had been made the scene of an encampment for the troops, with their ammunition wagons and artillery. Meanwhile, in the quiet sanctuaries of the students, many a gallant head lay tossing, fevered with wounds.

Another quarter of an hour, and the familiar front of Home was in sight. The voice of her father as he gave an order to Tom the newsboy, the whistle of Cliff in the back yard, and—ah! the encircling of her mother's arms once more. All this came upon Nancy with a rush, and tears, such as had never welled from her young heart before, came into Nancy's eyes. In a world overwhelmed with sorrow, while life seemed menaced by change and danger hitherto but dimly dreamed of, how good it was to be at home once more!

Soon she was once more gathered with the familiar circle at the evening meal. Seated at the table opposite Cliff and herself, however, was the addition of a visitor,—an elderly man with short grizzled beard and hair that Time had silvered, while his swarthy countenance was lit by dark eyes whose depths now and again shone and flashed like a smouldering cavern fire. Nancy also noticed, hopping in a cage which hung in the window, a yellow bird. The cage was of a shape and make she had never seen before, but the yellow bird was surely a canary, though it did not appear to be endowed with much vocal accomplishment. The old man, seeing her gaze fixed upon it, referred to it smilingly as "*Mon petit oiseau, qui se nomme Dore.*" What a pretty name for a canary! thought Nancy,—"*the gilded.*" She had commenced her first French lessons last term, and to her surprised delight, understood what the simple sentence meant.

Who was this foreign stranger, and what was the explanation of his presence in an English household?

He was, as Nancy by and by was told, one of the Belgian refugees, some of which, homeless and desolate of heart, were now in almost every English town. The majority of those he was now amongst understood but little

of his broken English. Fortunately, Mrs. Broyan had learned some French when a girl at school, though alas! had forgotten more of the language than she remembered. But from a few essential words here and there, the outline of his story was gleaned. It was one of the tragical tales of these terrible times. He was a small farmer who had lived with his two sons in a village in the interior. His wife had died last year. "The good God be thanked that it was so," he said in a voice that made a lump rise in his hostess' throat. "Yet that little thing which she loved was living still," he added, (pointing to the bird in the cage.) One of his sons was about to get married when the war broke out, and a troop of drink-sodden soldiers found their way to the village. His two sons were killed before his very eyes. Their home was burned, the little farmstead destroyed. Then he and a band of others, women and children and old men like himself, fled to the nearest town in which there was a garri-son of friendly English; they were conveyed in carts to the coast, and shipped thence to Britain's shores.

"I suppose he must have saved Dore from that burning house," conjectured Nancy. It was true. The frail bird was all indeed that he had been able to save.

Between the old man and the young girl there came to be a strong current of sympathy, and the channel through which it flowed was the interpretation of their respective languages, in which the eagerness of childhood and the patience of old age were linked. The expansion of her school lessons in conversation with their guest made of the French to Nancy a vital language instead of a tiresome study, and in return she taught him many words of English. The exile, moreover, possessed an accomplishment which he put into requisition to please the child. This was the making of articles in wood, tastefully decorated with painted designs. One day on return from

school Nancy found her largest and oldest doll, which no taunts of Cliff nor head-shakings of elders had yet induced her to desert, seated in a beautiful little railed chair, of just the size to suit Brown Bess' dimensions.

"How clever of you to make it for me, monsieur," exclaimed Nancy, "and how kind."

On the next visit of their neighbor, Mabel Ware, she was invited to take Brown Bess' seat, and therein rocked in sedate jubilation during the remainder of her stay. Towards the end of her visit she managed to get one of her fingers fixed in a little hole bored through the arm. "See!" she exclaimed, "my finger won't come out—I shall have to take this rocking-chair home."

With a little maneuvering, however, under Miss Nancy's supervision, the small digit was extracted from the hole. But on Mabel's next visit she found another little chair, the duplicate of Brown Bess', which she was told was her very own, to take home.

The gift of that chair effected a turning-point in the fortunes of Mabel's father through the coming difficult winter.

The Ware family had indeed been "hard hit" by the war. In compliance with the mandate of the War-office, Peter had had to be sold. But with the scarcity of horses, consequent on their demand for the front, the price of them had greatly risen. Ever since the declaration of the fateful first week in August, custom had gradually fallen off in the little shop. Mabel's father therefore had found the necessity of disposing of the cart, as well as Peter, and for the delivery of goods which had formerly been conveyed to outlying districts by the steady old horse, a small cart had been purchased, drawn by a donkey of a particularly deliberate constitution. Jacky, the next youngest in age to Mabel, often begged to be allowed to accompany his father on his rounds, selling what they could of the contents on the road. It was the

proud province of Jacky, seated at the rear of the cart, to wave a Union Jack flag, thereby attracting attention to the fresh white cauliflowers, vivid tomatoes, potatoes and bundles of firewood for sale, which at intervals his father verbally announced.

The eldest, Philip, had meanwhile been draughted to the coast as a scout-messenger. The parting had cost his mother a pang, but in the interests of the other children she at length consented, for it was another mouth less to provide for.

Mabel sat rocking by the fire, which the chill of October's breath had made a necessity, while Jacky munched an apple on a stool beside her. The gift of the painted chair suggested to the children a first anticipation of Christmas. "I wonder what Santa's going to bring us this year?" said Mabel; "I would like a horse and cart."

"I'd rather have a drum," returned Jacky, beating thighs with his fists. Meanwhile their father had come in, having just fed Neddy after a round, and sat for a rest and a warm, ready to jump up when the tinkling of the shop-bell should announce the entrance of a customer.

"It is said that toys will be more expensive this year," Mrs. Ware remarked, "as there will be none of the 'made-in-Germany' sort sold in this country; yet I see there is a Christmas Toy League, to insure gifts to the little refugees; and I have heard of a Santa Claus Ship, laden with good things for children whose fathers are at the front."

Mr. Ware had his eye on the painted rocking-chair, lost in reflection. Then said, as though an idea had struck him:

"I will go and see if I can contrive an interview with that old M'sieur tomorrow, if Nancy is at hand to play interpreter."

The hand that had fashioned two children's rocking-chairs had been instrumental in making most of the solid, simple furniture in the homely living-room of a Flemish farm-house;

and which had done duty there ever since the farmer had taken home his bride. In addition to the carpenter's sturdy conscientious use of tools he had an inventive artist-skill inherited from a certain French ancestor. The result of the interview between the refugee and the Englishman, whose struggles and anxieties the former understood, was that Flemish industry and skill were called into full play by the motive power of gratitude allied with sympathy. Though his fingers had not the supple firmness as of yore, and his eyes were dimmer, the old man's hands had not lost their dexterity, nor his brain its alert care. Under his tuition the younger Englishman proved an apt apprentice. Not only rocking-chairs of the size for a child to sit in were turned out, but smaller chairs and toy tables, wooden utensils for the doll's house, caskets for a lady's dressing-table, and quaint little baskets with a rim burned round. These latter, as the festive season approached, filled with dates, sweets, or nuts, were put in the window on the shelves previously laden with bottles of sweets. A goodly display of toys and dainty knick-knacks were exposed for sale. The novelty of the articles, and their well-made durability, attracted many purchasers. The week before Christmas, when almost everyone, even in such times of stress, was thinking of some purchase for a Christmas or New Year's gift, quite a crowd of customers was constantly in and out of the little shop, so that an odd man had to be employed to take round the cart.

"We shall be able to make up the arrears of the rent after all," said Mr. Ware to his wife, as, with a sigh of relief, late on Christmas Eve, the shop was closed. "Our children will not at least face the prospect of a homeless Christmas, thanks to our Belgian friend."

A Merry Christmas! It was on the lips of very few that year. The grown-ups said, "The children must not be disappointed of their stockings and

Christmas-trees." But even the youngest felt that something in the air was at variance with the greeting of the angelic Host to simple men, when a clear Star had shone to mark the cradle of a lowly Babe

"In the solemn midnight
Centuries ago."

Those gathered in Peace and Good-will together, however, felt drawn the closer for the hellish strife without. The exile, be sure, was not forgotten amidst the circle to some of which his coming had proved a blessing. The gift of Mrs. Bryant to him was a French Bible in clear large print. In the solitude of the sleeping-room allotted to him he turned over the leaves to peruse it in the language he loved. By and by at a certain passage he paused to ponder over the words read: "*He that endureth to the end shall be saved.*" "To the end,—to the end—," he repeated, with thoughts very far away.

The children, too, had their gifts for him: but they had formed a conspiracy to present them in their own time. "Not at Christmas,—when the elders' tokens would be presented," they said,

"but let us give ours at the New Year instead." This decision was arrived at for very practical reasons. Cliff and Nancy had an uncle whose invariable custom it was to present them each with a postal order on Boxing Day. "You will be able to get a better walking-stick, and I the gloves better," said Nancy to her brother, "when we have heard from Uncle John." Mabel's choice of a gift to her old friend was a warm scarf, to be knitted "all her ownself." On learning the decision of the others she was glad to have the little time, she said, "to make a border and a fringe."

As the last moments of the sad Year ebbed away, the cadence of a hymn-tune was flung from a certain steeple over the English town. To most listeners the tune as it was chimed invoked solemn words often sung in chapel and church:

"Oh God our Help in ages past,
Our Hope for years to come,
Our Shelter from the stormy blast,
And our eternal Home."

As the old man listened, memory bore to his ear the varied bell-music of his native land, the grand carillon that would resound there for him, and for



"He beheld the ruined towns of his beloved Belgium."

those who had been his nearest and dearest, never again. Then, as in a vision, he beheld the ruined towns and villages of his beloved Belgium. As a slow tear fell from his furrowed cheek, the hymn ceased, and a Peal announced that another Year of Time was born.

Yet amidst the loss and change that

had befallen in his age, the heart of the old man was not loving and gentle in vain. "A Happy New Year, M'sieur," said the children in unison, as in the morning they brought him their gifts. Their smiles were to him as the gentle dawn of a New Spring, a spring of love and hope.

Dramatization of Crossing the Plains.

On the 24th of July, 1914, under the direction of Sister Katy Pixton Mitchell, the children of the Cove Ward, Union Stake, dramatized the Crossing of the Plains by the Pioneers.

There were four wagons and five hand-carts. As many as could represented their grandparents. The children took great pleasure in fitting up their little "outfits."

One girl wore a sun-bonnet made by her great great grandmother, and one of the boys wore his grandfather's trousers and hat.

After traveling some distance, making roads and climbing hills, they formed the circle, made the camp-fires,

prepared and ate their meal, then all sang, "Come, Come Ye Saints."

The disturbing of the camp by the Indians was also represented.

They then marched into the meeting-house, singing as they went. "High on the Mountain Tops." Here they formed another circle in the center of the room. A Pioneer program was then rendered in which the children took the greater part.

The dramatization was original on the part of Sister Mitchell, and, with the help of Sister Texie Wiemer, the children built their own wagons and carts.

—(MISS) THELMA PIXTON.



PIONEER CELEBRATION BY CHILDREN OF COVE WARD, OREGON.



CROSSING THE PLAINS. CHILDREN OF COVE WARD, UNION STAKE.

Back row, from left to right: Leo Baxter, Sister Mitchell, Arthur Peck. Second row: Mabel Ord, Bernice Ord, Margaretta Grow, Eula Mattice, Bertrand Wardell, Glen Hallmark, Leone Baxter, Justin Peck, Russell Dahlstrom, Fred Grow, Beatrice Wardell, Ashby Pixton, Fredra Dahlstrom. Front row: Lucile Peck, Floyd Baxter, Ella Mattice, Della Wiemer, Eva Wiemer, Claude Behrman.

Flower Festivals.

For a number of years the Salt Lake Stake Sunday Schools have held annual Flower Festivals in the Tabernacle, Salt Lake City. The building, on these occasions, has been decorated with flowers, and the children have worn them in various ways. Suitable exercises have made the day distinctive, and the occasion has been generally one never to be forgotten.

The Salt Lake Stake is not alone in carrying out this uplifting custom. We have a note from Heber City, showing how "Flower Day" was carried out, August 16th, 1914. It says:

"One of the most pleasing features we have ever seen in Sunday School was the observance of "Flower Day" in the Heber Third Ward, on August 16th, 1914.

"The idea grew out of the fact that dear old Sister Shanks has regularly brought vases of flowers to adorn the house of worship ever since the ward

was organized. Recently other ward members have fallen into the custom of Sister Shanks, and the effect of many flowers has been pleasing. The appreciation of the beautiful led Brother Wm. J. Bond of the superintendency to suggest a special day for flowers.

"The result was an array of brightness and splendor that surpassed our fondest dreams. The word, "Welcome," in large letters made of more than 2,000 pansies occupied a central position over the organ. Around and below, on tables specially arranged, on pulpit, on newel posts, in windows, everywhere where vases could be placed, was a profusion of sweet-scented, modest, gorgeous, wonderful flowers.

"After closing, choice boquets were carried by little children to the sick whose names they had suggested to be so remembered.



"Honor Bright."

By Ida Stewart Peay.

Chapter Two.

"Well, kid, you're a reg'lar fire-fly; now you see you and now you don't. What was you after that time?" Tom nabbed his elusive chum by the one remaining strap of his suspenders.

"I thought it was him, the feller 'at give me that five," murmured Sammy in subsiding excitement.

"Dog-gone his careleess hide, I wish he knew enough to hang on to his old dough. You'll be goin' off in the head if you don't watch out. Say, kid,—” Tom put an arm carelessly around the shoulders of the littlest boy and whispered warningly—"do you know, chasin' shadders like that sometimes sends folks bug-house."

"It won't me," interrupted Sammy, screwing his small firm lip into an expression of contempt. "I ain't that kind."

"Well, you hadn't ought to be carry-in' that great wad 'round in your pockets, you might get slugged," persisted big Tom, trying another line of argument.

Sammy burst out laughing. "Do you think any one 'ud go hunting in the rag heap for wagon wheels? Nix, pard, I won't be robbed, neither."

"Any how, give it up," urged Tom gently, "and get you some duds 'at you need mighty bad. I been thinkin' 'bout you a heap lately. I bet you never had no breakfast this mornin'. I wouldn't a had only old Lawson give me some buns, but you never come by. Outit your lookin' fer 'im. You ain't no detective."

"Maybe I will be some day," predicted Sammy, mischievously, "I like scentin' things out. I'm goin' in now to that big convention, I'll bet he'll be there." As soon as the thought struck Sammy he hippity-hopped away so fast Tom had to make a few quick jumps to catch up with him. He grabbed his little self-assumed ward by the lone suspender strap again and made a last attempt to influence him. Sammy turned upon him soberly and confidently this time.

"Taint no use, Tom," he said, "mother was that strict an' partic'lar I wouldn't darst. Many's the time before she died she said to me, 'allus be honest, son,' she said 'at anything that wasn't mine by right 'ud never do me no good, only make me trouble.'" Having delivered himself of this great speech Sammy drove into the big hall where the convention was assembling. Tom slouched disconsolately down in a dirty much worn heap upon the steps to await his friends return. But little did he dream what wonderful news Sammy would bring back to him in a very few minutes.

Slowly the large auditorium was filling with a vast concourse of people. The air began to hum with the murmur of many voices. The representative men of the city were already amassed on the stage, and it was here Mr. Brim, the well known banker, and his friend, Hilman Fleming, were comfortably seated. Of course, it was Mr. Fleming, the philanthropist, who first spied Sammy.

"I wonder what that little shaver is doing squeezing back and forth there in the gallery," he speculated calling



"Here's your change, mister."

his companion's attention to our small hero.

"He seems to be hunting for some one," mused the banker, watching the child casually. The attention of the two men was claimed for a time by other interests and they forgot about the child but presently noticed him again in the body of the house; for a few minutes they followed him with mild curiosity then he passed from their view. However, a little later they were surprised to see him re-appear in the wings.

"Whatever could he be doing up here?" puzzled the philanthropist.

"No good, no good, you may be sure," spluttered Mr. Brim. "Looks like a newsy and they're a bad lot, a bad lot; robbers and pick-pockets, from the cradle up."

"Oh, I think you're mistaken, old boy," contradicted the philanthropist. "I believe with the proper bringing up there's the making of a man in every one of them."

"Bah! Nothing of the sort. They're a bad lot,—no good—I know them, I know them. Why, here just a short time ago I—"

"See," interrupted the trusting gentleman, his eyes sparkling with interest,

the little ragamuffin is scanning every face." Mr. Brim was curious, too, in spite of himself but that emotion changed to amazement when Sammy stepped in front of him and stopped short his small, fine—if not too clean—face glowing with excitement.

"Gee!" Sammy's pet slang slipped out, "I've found you at last," he breathed, trying to subdue his voice here's your change, mister; you bought a paper of me a while ago and give me a five by mistake. I been lookin' for you ever since." Hauling out a dirty paper he thrust the four dollars and ninety-five cents upon the astonished banker. The proud Mr. Brim sank back against his friend more than surprised. Mr. Fleming was smiling triumphantly as he upheld his comrade.

"Brace up old boy," he laughed softly, "I know it's a hard jolt, but it will do you good."

The banker was winking hard, "I—I recognize him," he confided in an aside to his friend. I discovered my blunder that night but I thought—oh—I thought—say, Fleming, I call that honor bright. It's—it's touching, by Jove, he's a—he's a,—" the banker's eyes were moist.—"Say, Fleming," he

whispered to the philanthropist, "you always wanted me to adopt a boy—I didn't think I could find one worth while—but—this chap almost persuades me—yes,—I'll do it, Fleming, I'll do it,—to please you. And, say," chuckled the old man wiping his eyes, "yes, sir, I'll make the little rascal a bank president, see if I don't."

Bird Houses.

Every so often I have to run a few bird houses. There are two things which every boy in America will build if he gets a chance. One is a kite, the other is a bird house. Many a man will look back and tell you that one or the other was the first thing he ever tried to build. As I go through the country I keep a sharp lookout and whenever I see anything new in the way of a bird house I sketch it for future reference. In the picture you will see a few which I gathered in that way. In the cities they are dying out along with the windmills, but the country lads still build them as of yore. There are thousands and thousands of little sheds or gable-roofed, houses made of cigar boxes of the one original design. When my glance rests on something new and different I long to see and speak with the lad that evolved it. I saw one dandy cement bird house, which I regret I cannot add to this group, but I will treat it in a special article soon.

In Fig. 1 we have a complete house made of pine boards. In the lower part of it we have the pie pan "P," which is to hold either water, food or ashes for the bird's bath. A house like this is sure to attract a pair of birds because it is comfortable and roomy. It should face the south.

Fig. 2 is a tower made of tin cans. As in "A," the top and bottom is removed from each can. "B" shows a thick wooden disk which goes inside the bottom of one can and the top of another where it is nailed, thus holding

the cans together. The door and perch is a piece of tin cut out with a can opener and bent down. The top of the tower is a funnel with the end plugged with solder.

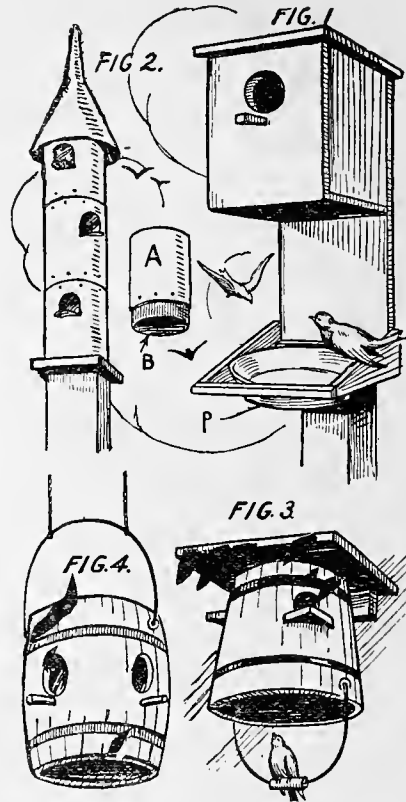


Fig. 3 is a pail nailed to a board upside down. Holes are bored for entrances and triangular blocks tacked on for rests. The handle makes a swinging perch and will be much used by your feathered friends. The open end of the pail is filled up with a tight-fitting disk.

Fig. 4 is a pail used in its natural position. It is hung from the handle so it will swing a little, as this is preferred by many birds. Bright colored paint will make the bird houses look nice. Build any one of the four and note how quickly the so-called dumb creatures will take advantage of it and move in.—Selected.

A Hero.

A few years ago a fire broke out in a charming little Swiss village. In a few hours the quaint frame houses were entirely destroyed.

One poor man was in a greater trouble than his neighbors even. His home and cows were gone, and so, also, was his son, a bright boy of 6 or 7 years. He wept and refused to hear any words of comfort. He spent the night wandering sorrowfully among the ruins.

Just as daybreak came, however, he heard a well known sound, and, looking up, he saw his favorite cow leading the herd, and coming directly after them was a bright-eyed little boy.

"Oh, my son! my son," he cried, "are you really alive?"

"Why, yes, father. When I saw the fire, I ran to get our cows away to the pasture lands."

"You are a hero, my boy!" the father exclaimed.

"Oh, no. A hero is one who does some wonderful deed. I led the cows away because they were in danger and I knew it was the right thing to do."

"Ah!" cried the father, "he who does the right thing at the right time is a hero."

Great Because He was Good.

One day, Gerhardt, a German shepherd-boy, was watching his flock near a forest, when a hunter came out of the woods, and asked: "How far is it to the nearest village?"

"Six miles, sir," answered the boy. "But the road is only a sheep-track and very easily missed."

The hunter looked at the crooked track, and said: "My lad, I am very hungry and thirsty. I have lost my companion and missed my way. Show me the road and I will pay you well."

"I can not leave my sheep, sir," rejoined Gerhardt. "They will stray into the woods and may be eaten by the wolves."

"Well, what of that?" queried the hunter. "They are not your sheep. The loss of one or two wouldn't be much to your master, and I'll give you more than you earn in a whole year."

"I can not go, sir," rejoined Gerhardt, very firmly. "My master pays me for my time and trusts me with his sheep."

"Well," said the hunter, "will you trust your sheep with me while you go to the village and get me some food, drink, and a guide? I will take care of them for you."

The boy shook his head. "The sheep," he said, "do not know your voice, and—"

"What? Can't you trust me?" asked the hunter, angrily.

"Sir," said the boy, "you tried to make me false to my trust. How do I know that you would keep your word?"

The hunter laughed, for he felt that the lad had fairly cornered him. He said: "I see, my lad, that you are a faithful boy. I will not forget you. I will try to make out the road myself."

Gerhardt then offered the contents of his srip to the hungry man, who ate it gladly. Presently his attendant came up; and then Gerhardt, to his surprise, found that the hunter was the Grand Duke, who owned all the country around.

The Duke was so pleased with the boy's honesty that he sent for him shortly after that and had him educated. In after years Gerhardt became a great and powerful man, but he remained honest and true to his dying day:—From "Our Dumb Animals."

"There is many a war-horse that is more entitled to immortality than the man who rides him."—Gen. Robert E. Lee.

The Children's Budget Box.

A Trip to Salt Lake City.

One beautiful spring day, I went on a trip with my parents to Salt Lake City. I enjoyed the train ride very much. Mother Nature seemed to have visited further north before she came here. All the trees were green, and the flowers in bloom. Everything seemed new and fresh.

We spent one week in the capital city, and visited new scenes of interest each day. The first day we attended the conference in the tabernacle. This building was erected fifty years ago, during genuine pioneer times. It is said that not a nail was used in building it, as Utah was then hundreds of miles away from any railroad. The dimensions of the building are one hundred and fifty feet wide, two hundred and fifty feet long, and sixty feet from the floor to ceiling. The great organ in the extreme west end looks like a good sized building itself. And it was indeed an inspiration to see the vast place filled with people. I do not wonder that hundreds of wealthy tourists go to see the place and hear the organ.

We next visited the massive Salt Lake Temple. The walls are built several feet thick, and are composed of great granite blocks, even to the very tops of the spires. The inside of the building could almost be termed a treasure house. For there are hundreds of costly paintings and works of art, of different kinds. The temple was forty years in building, and cost four million dollars. It is indeed a splendid monument to the credit of our pioneers.

In this block is also found the beautiful sea gull monument. It stands in a small pond of water, wherein are hundreds of pretty gold fish.

I enjoyed the long street-car rides and visited different points of interest. I shall just mention a few as follows: University of Utah, the New High School Building, the L. D. S. Hospital, Liberty Park, State Penitentiary building, some of the great department stores, two theatres, and the Walker Bank Building, which is the highest in the city. It seemed a novel experience to be carried to the top of those great buildings in elevators. Last, but not least, I visited the wonderful Hotel Utah. How very beautiful it is; easily the finest in the city.

Almerna Anderson,

Age 11.

Manti, Utah.

The Violet.

All through the long freezing winter, you
know,
The little violet sleeps under the snow.
And soon with the summer and bright
shining sun,
Out of the soil the violets do come.

Warm and contented and lively and fair,
Gladdened and happy with sweet summer
air.

Hearing the noise the whole world makes
While under the rose, a sweet life she
takes.

And by and by summer has come 'round
again
With its breezes and sunshine and pat-
tering rain.

Then here comes autumn and under the
snow

Our dear little violet must go, must go.
Geniel Miller.

Age 11.

Manti, Utah.

True to his Conscience.

"Hello Jim!" shouted Tom as he caught the sigh of Jim Thompson, "You're going to the ball game I suppose, aren't you?"

"Not today: mother is sick, and father asked me if I would sacrifice the ball game and get the elders to administer to mama, and—"

"And did you do it?" interrupted Tom.
"Yes, indeed, I would do it any day," answered Jim boldly.

"You're a baby if you do it and miss this big ball game," sneered Tom.

"No I'm not," said Jim as he gained more courage, "but I must hurry, father is waiting," and Jim started on.

"He's silly," muttered Tom as he took his last glimpse of Jim, "I'd never do it."

It was not long before Jim was home with the elders. When they arrived the elders were directed to the room of Mrs. Thompson who lay very ill. After his father came out Jim asked, "How is mother?"

"She is in a bad condition," said his father, "but seems to be improving."

"That's good," said Jim with a breath of relief.

"Jim," said his father, "We have phoned for your uncle; will you take care of his horses when he comes?"

"Yes father," answered Jim who was always kind, "I will be glad to do it."

His father had scarcely gone in when his uncle came and was taken to his sister's bed-side. When he came out he had a long conversation with Jim's father, who after sometime consented to let Jim go back with his uncle as soon as his mother became better. Jim could hardly express his joy when his father's promise was fulfilled, because he had never been over the mountains before. And his father and mother were glad to see him have some pleasure because he was kind, good, and always ready to fulfill his duties.

Marguerite Olson,
Lewiston, Utah.

Age 13.

The Humming Bird.

Look far into that honey-suckle tree. There sits a small clever bird. What is it? It looks like a little yellow ball to me. Why no; it is a humming bird. How busy she is, drawing the tasty sap from the honeyed flowers! She isn't more than two inches long; and her bill is small and dark. She opens it to gather the sap on her tiny tongue. Her little black eyes sparkle like dew or beads and we can hardly distinguish whether they are beads or eyes.

What a beautiful song! It thrills all over and is so charming that we must stop and listen. It is something like that of a meadow lark, so musical and mocking!

Let us climb and look into her nest. What a neat little "fixing" she must be! It isn't very high and she flutters at us to leave it alone, so we must go on.

Zada Mellor,
Manti, Utah.

Age 13.

Honorable Mention.

Eva Allred, Fanny Anderson, Arline Atkinson, Grace L. Allen, Juanita Allen, Ivan L. Brewer, Douglas Booth, Merle Booth, Lloyd Buttler, Hazel Beazer, Annie Bates, Nellie Bench, Elva Bowen, Reed E. Bitter, Bessie Burnham, Naomi Barlow, Carlos Beckstead, Gladys Ballenger, Ray C. Ballanger, Raymond C. Collier, Laura Corbridge, Stella Clegg, Myrtle Clegg, Bruce Cox, Nephi P. Combs, Arley Cole, Renthia Christensen, Neta Christensen, Mina Duke, Wanda Davis, Minnie Davis, Richard Evans, Ursula Elton, Florence Ferguson, Marvin Follett, Leigh Fullmer, Cyril Fuhri-man, Silva Gibson, Verna Gibson, Mildred Gibson, Edna Haynes, Clarence Henderson, Mary Harris, Floretta Hannig, Milton R. Hunter, Thelma Hammond, Margaret Hackett, Glen F. Hansen, Margaret Fern Hackett, Mary Henwood, Ingar S. Hokanson, Lillie Jensen, Edwin Jensen, George Johnson, Thelma Jensen, Glen Jensen, Leora Lav, Austin, Larsen, M. A. Lowry, Ciella Luke, Ivan Memmott, Reva Memmott, Alonzo Morley, Don L. McConkie, Ella Nielsen, Ruth Nelson, Hannah Naylor, Mabel Olsen, Elizabeth Olsen, Vida Packer, Lamont Passey, Mary Peters, Pearl Phippen, Lula H. Packham, Edna Ray Rust, Lurlene Romney, J. Alvin Ray, Ruth Russell, Ada Rogers, Artemesia Romney, Carmen Rich, Eva Shelton, Paul R. Smith, Martha Smith, Ava Shelton, George Stevenson, Alta M. Varney, Olive Walton, Leda Warenski, Evea Wall, Cleah Whipple, La Verna White, Florence White, Clara Wood, Ruth Wood, Naoma Williams, Evelyn Woodbury, Oswald C. Yates.



Age 15.

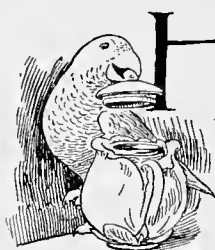
Photo by Leigh Fullmer,
Clawson, Idaho.


Polly Winkums























By
Jane Adams Parker.



V.



HERE'S a big pink , two pretty handles, a little round cover, and you have a sugar bowl like Grandma Winkums's.

Now  knew just how to open the little  of her . So when  and  Winkums went out and shut the big , Polly took her  and opened the little  of her . She looked around! Ah! there was the sugar  on the . So into the dining room she went. First she took her  and knocked off the  of the sugar , and then---in went bad Polly Winkums's little round ---and---she couldn't get it out again. My! how she flapped her  and scolded and scolded. But, no sir!




The sugar  had Polly's  tight! And there it had to stay! What was that? Polly tried to listen. Little , were coming pat, pat, up the back .





"Let me out," screamed Polly. "Ship ahoy!" Helen took her  and tapped on the . "Let up the curtain, Grandma Winkums," she called.









"It's Helen." "Let me out," screamed .
 "Oh dear!" cried . "What can be the
 matter?" Then she lifted up the  and there was




the . She put the big  in the 
 and in another minute, there she was,
 inside. "Oh dear! Oh dear! Polly
 Winkums, what have you done?" cried
 Helen. She pulled up the curtains to





let in the sunlight, and there she saw poor Polly.
 So she took her two little  and helped 
 get out her round little . And, oh, dear me!
 How glad  was to get it out again. "Ha-ha-

ha!" she laughed. Helen felt so sorry, she put her
 and  into the sugar  and fed  the
 biggest lump there. Then she put Polly back in

her  and tied the little
 with a big, thick string. "Ha-

ha-ha!" laughed . "That's
 the time I fooled you." And
 Helen laughed too. "And now's
 the time I fooled you, for you
 never, never can get out until



 takes her  and cuts the string." Then she
 took the big , locked up the  and ran out.

The Funny Bone.

A Mean Man.

"Oh, my boy," boasted the former leading man, "when I played 'Hamlet' the audience took fifteen minutes to leave the house."

"Ah, indeed?" said the ex-comedian viciously. "Was he lame?"

Quarrelsome.

"But why did you leave your last place?" the lady asked the would-be cook.

"To tell the truth, mum, I just couldn't stand the way the master an' the missus used to quarrel, mum."

"Dear me! Do you mean to say that they actually used to quarrel?"

"Yis, mum, all the time. When it wasn't me an' him, it was me an' her."

Where Willie Was.

"Why are you moping there, Tom?"

"I've no one to play with."

"Well, go and get Willie next door."

"I played with him yesterday, and I don't guess he's well enough to come out yet."

Her Way.

"Mrs. Clinnick thinks a great deal of her husband."

"You've got the wrong preposition. Make it 'for' instead of 'of.'"—Brownings Magazine.

Satisfied.

A German peddler rapped timidly at the kitchen entrance.

Mrs. Carter, angry at being interrupted in her washing, flung open the door and glowered at him.

"Did ye wish to see me?" she demanded in threatening tones.

"Vell, if I did," he assured her with an apologetic grin, "I got my vish; thank you."

The Other Way 'Round.

A tourist traveling in the Rocky Mountains, was introduced to an old hunter who claims to have killed no fewer than four hundred bears.

"Bill," said the introducer, "this feller wants to hear some narrer escapes you've had from bears."

The old man, rubbing his eyes, looked the stranger over, and said:

"Young man, if there's been any narrer escapes, the bears had 'em."

Absent Treatment.

"Sis won't be able to see you tonight, Mr. Jones," said her little brother. "She's had a tur-rible accident."

"Is that so? What happened?"

"All her hair got burned up."

"Good heavens! Was she burned?"

"Naw, she wasn't there. She don't know about it yet."

They're All Wondering.

"Mama, why did you marry papa?"

"So you've begun to wonder, too?"

Proof.

Little Robert: "Ma, was Robinson Crusoe an acrobat?"

Mother: "I don't know. Why?"

Little Robert: "Well, here it reads that after he had finished his day's work, he sat down on his chest."

The Real Story of the Early Worm.

"Yes, dad," said the up-to-date youth flippantly, "that's a very nice story about the early bird and the worm, but it seems to me that the worm didn't get much by rising early."

"I am informed," said the father, "that the worm had not been to bed at all, but was just returning home from the night before."

And, there being nothing more to say, the young man said it.

Sharpening Himself.

When the train stopped at the little Southern station the tourist from the North sauntered out and gazed curiously at a lean animal with scraggy bristles, which was rubbing itself against a scrub oak.

"What do you call that?" he asked curiously of a native.

"Razorback hawg, suh."

"What is he doing rubbing himself against that tree?"

"He's stroping hisself, suh, just stroping hisself."

His Experience.

A boy was recently asked to give a description of water, and this is what he wrote: "Water is a white liquid which turns completely black the moment you put your hands in it."

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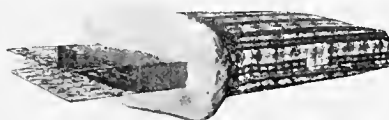
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Our task, now, under the blessings of modern science and the enlightenment of the arts is to build upon these noble deeds of the past a history of progress which shall carry us to the world's front. We have a rich citizenship, sons and daughters of the Pioneers, and the many other thousands who came and are coming to the intermountain country to build homes.

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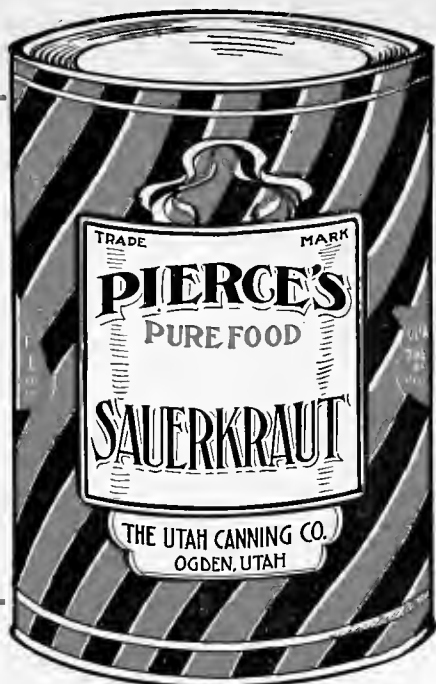
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